

Zion's Herald.

Volume LXXV.

Boston, Wednesday, November 24, 1897.

Number 47.

Zion's Herald.

CHARLES PARKHURST, Editor.

ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$3.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

On Black Mountain, near Mojave, Cal., ruins have been discovered of an ancient city of sun-worshippers, similar to those found near Florence, Ari. The ruins are on two plateaus, one higher than the other, and cover an area of about sixty-five acres. The houses are of stone, circular in shape, the doors all facing east; they are roofless. Near the centre of the area is a boulder with a flat top and a circle carved upon it. There are massive stone walls, laid with mathematical precision, dividing the surface into parallelograms. Hieroglyphics similar to those found in Arizona are carved on the sides of Black Mountain. Our antiquarian societies will find here new material for study.

The difficult problem of furnishing work to convicts without competing with outside labor, has been satisfactorily settled in New York. Prison-made goods are not permitted to be sold in open market. The law, however, provides that all State institutions shall purchase their supplies and articles of equipment from the prisons, if such can be manufactured there. This law has been in operation eleven months. During that time requisitions for over \$750,000 worth of goods have been received, which not only guarantee continuous work for the 3,500 convicts in the State, but also makes the prisons more than self-supporting; and, still further, enables the State institutions to obtain their supplies at figures considerably lower than those quoted in open market. This new system of convict labor will be copied elsewhere.

The Turkish Government will not be allowed to spend the Greek war indemnity on increasing its armament, either military or naval. Russia has plainly informed the Sultan that, if that be his policy, a demand will be exacted of the unpaid arrears of the Russian-Turkish war indemnity, amounting to £1,300,000. Austria, too, has her little bill of £350,000 for transporting Turkish troops on the Oriental Railroad, which she operates. She also demanded satisfaction for indignities offered to an Austrian merchant of Mersina, Asia Minor, and sent a fleet to that port with an ultimatum—that unless the officials were deposed and indemnity paid to the victim of the outrage by noon of the 17th inst., the port would be bombarded, and the Austrian minister would leave Constantinople. The Sultan yielded. The Powers are evidently determined to keep him humble.

In his annual report the Secretary of the Interior offers many recommendations concerning the numerous interests grouped under his care in our large federal domain. The public land laws should be promptly extended to Alaska, and complete territorial government established. In the Indian Territory leading Indians have absorbed great tracts of land, making an aristocracy among themselves; nearly 250,000 whites have settled there, building towns, but without legal status; a single uniform system of government for the entire Territory "that shall place all its inhabitants in the possession of the rights of American citizens," is strongly urged. Relative to pensions, the Secretary says that 200,000 claims, about half of which will be admitted, await adjudication; they will swell the roll by

from \$5,000,000 to \$7,000,000; he recommends that no pension be granted to the widow of any soldier who shall hereafter marry. For the preservation of the public forests a trained corps of fifty or sixty men is asked for. Speedy legislation for the coming twelfth census is urged.

Though beaten in the election, the Citizens Union of New York city will not admit defeat. Its 148,000 non-partisan voters will continue, and, if possible, enlarge the organization until their purpose of conducting municipal affairs on business principles, without regard to politics, shall be accepted by the people. Philadelphia, too, is wheeling into line. There are fifteen months yet before the city election occurs, but preliminary meetings have already been held of leading Republicans and Democrats, and the movement will speedily take shape. This citizens' uprising against bossism bids fair to sweep the land.

There seems to be an almost universal demand for an international arbitration agreement. The parliaments of nearly all European countries—France, Germany, Austria, Italy, Switzerland, Denmark, Belgium—have taken favorable action looking to some permanent system, and the people of England appear to be equally anxious for some convention between that country and ours. The Mohawk Conference committee, consisting of ex-Senator Edmunds, Samuel B. Capen, Robert Treat Palne, B. F. Trueblood, and P. C. Garrett, called on President McKinley last week to urge his co-operation. Their recommendation is for "an international court, always open for the settlement of differences which diplomacy may fail to adjust, to which court any nation may resort."

A building for the storage of federal papers, documents, and other records, which have accumulated in the various departments, and take up valuable space and are needed only for occasional use, is much needed in Washington. Secretary Gage will submit plans for such a structure at the coming Congress. The project will doubtless commend itself, for these papers are at present exposed to theft, mutilation and fire. Over and over again, when documents have been sought, they have either been missing or found to be mutilated. Further, such a hall of records would be economical. The rental of buildings for public purposes in Washington now amounts to about \$125,000 yearly. If the departments could be relieved of their "archives," the space could be utilized for clerical purposes and this rent could be greatly reduced.

The Postmaster General, in his annual report, maintains that the establishment of postal savings banks would tend to cultivate thrift and promote better citizenship and personal interest in the affairs of the Government. He cites the encouraging examples of Great Britain, France, Italy, and other nations which have adopted the system, and tells us that even Hawaii has \$1,000,000 in its postal banks for which it pays depositors 4½ per cent. interest. He contends that the operation of the system would be economical, as the work could be largely done by present employees, and suggests that the money so deposited might be invested by the Government in its own bonds, which are undergoing liquidation, or in public buildings; the Post Office department alone is paying \$1,300,000 a year for rentals. When currency reform, which ought to have the right of way, is disposed of, postal depositories might appropriately secure Congressional attention.

The crowded business district in London north of the Thames known as Cripple-gate, was visited by a fire on the 19th, which in a few hours destroyed 171 buildings, mostly warehouses, covering an area of about two acres, and involving a loss variously estimated at from \$5,000,000 to \$15,000,000. The historic church of St. Giles was damaged by the flames, but the edifice itself

was preserved, together with its valuable records. Fortunately there were no casualties except slight injuries to two of the firemen. Considering the character of the structures in the district burned over—very old, possessed of no fireproof materials and built on streets so narrow as to be merely lanes or alleys, filled, moreover, with flimsy goods prepared for the Christmas market—it is surprising that the flames could be checked so soon; that they did not over-ride all control and parallel in their devastation the great fire of 1666, when eighty churches and 14,000 houses were swept out of existence.

On Devil's Island, off the coast of French Guiana, Alfred Dreyfus, formerly a captain in the French army, is undergoing a life imprisonment by sentence of a court martial on the charge of selling military secrets to Germany. The conviction has been growing in France that Dreyfus is innocent; that the incriminating documents were forgeries of his handwriting, prepared by blackmailers who were bent on bleeding him because he was a Jew and had money. The French Government has repeatedly refused to re-open the case, though it is understood that Kaiser William has declared that Dreyfus was guiltless of the charge. Quite recently a brother of Dreyfus has denounced Count Esterhazy, a Hungarian by birth, and until lately a major in the French army, of having committed the deed for which an innocent man is suffering punishment. Senator Shearer-Kestner and M. Gabriel Monod, of the French Institute, with other influential gentlemen, are determined to have the case re-opened.

What may be Expected from Congress.

Now that the tariff and silver are out of the way, our foreign relations will probably have precedence in the coming session of Congress. The Hawaiian Treaty of annexation will secure the requisite two-thirds vote—so the prophets say. Action will be taken on the offer of Denmark to sell her possessions in the West Indies to this country. Cuban matters will be discussed. Canadian relations, and possibly a special reciprocity treaty with that country, will receive attention. Towards the close of the session the Nicaragua Canal question will be brought up. Among domestic matters, outside the appropriation bills, postal savings banks, steamship subsidies, a discriminatory tax on imports carried in foreign bottoms, a national bankruptcy bill, immigration, the Mississippi River problem, pooling, anti-scalping, interstate commerce law revision, free alcohol in the arts, the new Commerce department, and the census of 1900, will come into prominence. With the present temper of the Senate, not much is expected on the all-important issue of currency reform, but its friends in both houses will insist that action of some sort be taken.

No Agreement Yet Reached on the Seal Question.

The conference of the seal experts in Washington agreed to sixteen propositions, the most important of which confirm the American contention, namely, that pelagic sealing is rapidly diminishing the herd; that if the herd is to be preserved, the destruction of female seals in the open sea must be limited; that, although the law permits pelagic sealing, there must be a radical change, or the industry will be exterminated. It was proposed by the American representatives that the Canadians cease pelagic sealing for one year, and that negotiations be opened for a suspension of sealing beyond this term of one year. The Canadian representatives were willing to accept these propositions, but very properly demanded concessions in return. A money offer was ruled out, as being beneath the dignity of the Dominion to accept. It was suggested that the free entry into this country of Canadian coal, or some similar trade privilege, would be accepted as a quid

pro quo for the discontinuance of pelagic sealing; but this proposal the American commissioners had no authority to accept. Sir Wilfrid Laurier and his party have returned to Canada, but their visit paved the way for further negotiations. It would seem that some amicable adjustment of not only the sealing question, but also of reciprocity, border immigration, boundary lines, and other matters in controversy, might be reached by patient and candid discussion. A joint commission may be appointed for this purpose.

The Seizure of Kiao Chan.

A German squadron of four vessels entered the harbor of Kiao Chau, Province of Shantung, China, on the 14th, and on the next day landed troops and artillery and marched upon the three forts on the island which were garrisoned by 1,500 Chinese armed with Jaeger rifles and Krupp field guns. The Chinese were intimidated and fled. The Germans entered the fortifications, hauled down the Chinese flag and hoisted the German standard—thus taking possession of an important port of a friendly power without giving any official warning. Of course they had a pretext—the murder of two missionaries near Yen-chu-fu, and the mobbing of the German minister to China and the captain of the German gunboat "Cormorant" at Wu-Chang, on which occasion the German flag was stoned. The Chinese authorities, however, had previously taken prompt steps to punish those concerned in these outrages, and to make whatever atonement was possible. Unless Germany intended to forcibly seize a portion of Chinese territory on the ground that her claims had not been considered while England, France and Russia were carving their slices, it is difficult to explain her act. How the other Powers will behave does not yet appear. Russia, England and this country have sent warships to Kiao Chau, but this may be for form's sake, since it is reported that the German admiral informed the naval commanders on that station of his intention, and the Russian admiral is said to have approved his course.

Spain's New Policy.

Its avowed purpose is conciliation. The Madrid authorities purpose to placate both this country and Cuba. They plan to remove any ground for intervention on our part by a complete reversal of Captain General Weyler's savage policy; and they aim to coax the insurgents to submission by the offer of an autonomy more liberal than any Spanish mind has ever before conceived. Accordingly tidings come from the island that agriculture, once forbidden, is now encouraged; daily rations to relieve the famine-stricken are now issued by the state; sugar-grinding is to be resumed; work is furnished, and free transportation provided; dwellings are to be rebuilt; the old order of concentration of non-combatants, of devastation of lands, of savage reprisals and brutality, has come to an end. Still further, to remove all cause of complaint on the part of this country, the crew of the filibustering schooner "Competitor," under sentence of death, has been pardoned by the Queen Regent, and sent home to the United States. No less gracious is the olive branch held out to the insurgents—a Cuban Chamber, to be elected entire by popular vote, with power to prepare the budget and establish the tariff; the Captain-General and his subordinates to be responsible to it; identical political and civil rights for all the islanders without distinction of nativity or color, together with the enjoyment of all the rights accorded to Spaniards by the constitution. Were it not for certain reserved powers for the Home Government, which may be used to modify these generous concessions, the proposed scheme would resemble that enjoyed by Canada. If the insurgents are willing to accept anything less than independence, this offer of Spain should be considered.

Our Contributors.

SEEDS.

Rev. Dallas Lore Sharp.

From open hands the maple threw
Her winged seeds into the air.
Away with careless winds they flew
O'er fallow fields and uplands bare.

And one, among the rocks was blown,
Where scarce a clinging lichen fed;
It felt a pulse within the stone —
The rock was cold and hard — not dead.

The seed its bosom spread to light,
Bent down a thready-fingered coil,
The cold rock touch'd with tender might;
And life woke in the flinty soil.

Came summer suns, came winter snows;
Where once a tiny seed was blown,
Behold a spreading maple grows
From out a broken heart of stone.

East Weymouth, Mass.

BRITAIN'S HOMES AND HAUNTS OF GENIUS.

VI.

The English Lakes — Wordsworth.

President C. M. Melden.

... "Spacious Windermere ...

'Turn where we may,' said I, 'we cannot err
In this delicious region.' Cultured slopes,
Wild tracts of forest ground, and scattered
groves,
And mountains bare, or clothed with ancient
woods,
Surrounded us; and as we held our way
Along the level of the grassy flood,
They ceased not to surround us."

(Wordsworth.)

ONE day, long before the thought of traveling in England ever entered my mind, a wandering vender of pictures came into the place where I was employed, having for sale a view of Windermere. It at once won my admiration, and I bought it, paying for it "hard" money, i. e., money earned by hard work. For several years it hung on the walls of my home until, faded and stained by time, it was relegated to the limbo of unused and worn-out articles.

Such was the beginning of my interest in the English Lake Country, which has since become to me one of the charmed spots of earth. Its beautiful scenery and literary associations give it a double attraction. Its mountains, not lofty, but approaching grandeur in their rugged wildness; its lakes, not large, yet picturesque; its rushing waters, its tumbling cascades, its rough passes and cultivated valleys, are haunted by the presence of the men and women who once dwelt among them. Every step calls up some famous name, some familiar form. As Canon Rawnsley in his interesting book says: "There, quaint and awkwardly made, with face so solemn when wrapt in thought that the country folks said 'it was a face w/out a bit of plesser in it'; in blue-black cape, a Jim Crow cap or 'bit of an owd boxer hat,' frilled shirt and a cut-away tail coat; umbrella under his arm, perhaps a green shade over his eyes, comes Wordsworth to the poet at Ambleside. Here with shirt loose at the throat and in white ducks and hatless stands Christopher North by the rudder of the Windermere ferry-boat, and when he leaps to land the earth seems to shake beneath him. Here brown-eyed De Quincey starts and trembles and talks to himself and hurries on. That little shuffling-gaited person 'untimely old, irreverently gray,' who shoulders his stick as if it was a gun, then stops dead, then runs, then pauses again, is Hartley Coleridge — Lile Hartley, as they call him hereabout. There again, with 'nebbed' cap on head and wooden clogs on feet, book in hand, the tall, slenderly built man, who, if you pass him, takes little notice, then pauses, looks up with a queer puzzled face as if he were short-sighted and wanted to look over his spectacles at something or somebody in the sky, and then returns the salutation with abstracted air, is Robert Southey. And here, in this old market cart with bracken in the bottom for a cushion, slow winding down the vale, are Mrs. Wordsworth and Dorothy; Dorothy, the wild-eyed Dorothy, with a face as brown and tanned as a gipsy's, going to meet the walkers of their party at Dungeon Ghyll. A man with gray eyes Dorothy meets there; broadly built and a little above middle height, pallid in complexion and rather heavy of face, but of brow magnificent; he and Dorothy are soon rapt in deepest talk. This is 'dear, dear Coleridge' of Dorothy's journal."

Here lived and sang, also, Felicia Hemans, the woman with "a face of an angel;" Faber, the "sweet-voiced leader of the parish choir" at Ambleside; Harriet Martineau, and many others whose utterances in verse and prose have won the hearts of millions of readers. Ah! this is indeed classic ground.

It is difficult to decide, as one with limited time visits these hallowed scenes, whether he would better turn his steps. But every one will wish to see

The Homes of Wordsworth.

who, perhaps more than any other, has by his verse introduced the world to the beauties of the region. The larger part of his life was spent here and his various dwellings are now sacred to the worshiper at the shrine of his genius. He was born at Cockermouth, the familiar scenes of which he describes in "The Prelude." He resided for a time at Grasmere, and now rests in the quiet churchyard of that place. But from 1813 to his death, in 1850, he made his home at Rydal Mount. The old house has undergone many alterations since the poet's day, and thereby loses much of its interest; but among the simple-hearted country folks the memory of Wordsworth and his family survives unchanged. They won a large place in the affection of their neighbors. He was "well spoken on by his servants at t' Mount, terble kind to fowks as was badly, and very highly thowt on, paid his way reglar, vara particler an aw about his accounts."

Time has made Wordsworth's fame secure, but it required time to accomplish it. He did not, like Byron and Burns, awake one morning to find himself famous. Public appreciation was of slow growth. This was due doubtless to his innovations. He disregarded the established canons of poetical composition and erected standards of his own. He was a pioneer in a new and untrodden field. He had no sympathy with the high-flown and artificial language at that time deemed necessary in poetry. He contended that poetical conceptions could be expressed in the every-day speech of men, and that "great swelling words" were a hindrance rather than a help to such expression. Moreover, he believed that in the commonest objects there were possibilities of poetic treatment. He truly says, —

"The moving accident is not my trade;
To freeze the blood I have no ready arts;
'Tis my delight, alone in summer shade,
To pipe a simpler song for thinking hearts."

He was the poet of the commonplace. And in truth it must be said that a too rigid adherence to his theory resulted in much verbiage which was commonplace. It transcends even his genius to invest with poetic interest a stupid ass, a cackling barnyard fowl, a wash-tub, etc. He seems to have found this out and modified his theory and revised his work. For example, in late editions he omitted the following lines from the "Highland Boy": —

"A household tub like one of those
Which women use to wash their clothes,
This carried the blind boy."

This is not only poor poetry, but worse prose, and the author did well to omit it. It would have been better for his fame if others of his poems had never been published.

These, however, are but spots on the sun. Wordsworth has won a deservedly high place in English literature. He has taught us to see in the humblest objects food for profoundest thought. He has quickened our sympathies with nature. He has given us the benefit of his marvelous insight into her hidden beauties. How much more the flowers mean to us after we have read, —

"I gazed, I gazed, but little thought
What wealth to me the show had brought,
For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude;
And then my heart with pleasure fills
And dances with the daffodils."

In these words speaks the poet to whom

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

His genius, however, was not bound to earth; it often soared to loftiest heights. In his "Excursion" and his "Intimations of Immortality," he showed himself capable of sustained effort. Of the latter Sharp says: "The 'Ode on Immortality' marks the highest limit which the tide of poetic inspiration has reached since the days of Milton."

Wordsworth called the world back to the study of things as they are. He was the champion of truthfulness. An air of reality breathes through all his work. The many have failed to understand and appreciate

him, but to those who have given his verses sympathetic study he is a prophet whose inspiration cannot be denied.

Clark University, Atlanta, Ga.

PEOPLE WHO HELP OTHERS.

Rev. J. R. Miller, D. D.

USEFULNESS is the true measure of living. Our Lord made fruit the test of a disciple. Fruit is something which the tree bears to feed men's hunger. In discipleship, then, fruit is something that grows upon our life which others may take and feed upon. It is anything in us or that we do which does good to others, which helps them. A fruitful Christian life is one that is a blessing to men, one that is useful and full of good influence. No one wishes a tree to be covered with fruit merely to make a fine appearance; the object of fruitfulness is to satisfy men's need and hunger. Our Lord does not ask us to have a life full of fruit merely to realize a certain standard of spiritual completeness. He does not want marble statues, however perfect they may be in their cold whiteness. Moral excellence is not character merely, however faultless it may be. The stern old Puritan was right when, finding the silver images standing in dusty niches and learning that they were the Twelve Apostles, he directed that they should be taken down, coined and sent out to do good, like their Master. Charles Kingsley said: "We become like God only as we become of use."

Fruit, therefore, is usefulness. We are fruitful when our life in some way feeds others, when we are personally helpful. It may be by our words. The ministry of good words is wonderful. He who writes a book full of living, helpful thoughts, which goes into the hands of the young or the hungry-hearted, carrying inspiration, cheer, comfort or light, does a service whose value never can be estimated. He who uses his gift of speech to utter brave, helpful, encouraging, stimulating words wherever he goes, is an immeasurable blessing in the world. He who writes timely letters to those who need sympathy, consolation, commendation, cheer, wise counsel, a thoughtful word of any kind, puts a secret of strength into many a spirit, feeds as with hidden manna many a struggling soul. He who sends a few flowers to a sick-room, or a little fruit to a convalescent friend, or merely calls at the door to ask after a neighbor who is too ill to see him, or remembers the poor in some practical way, or is kind to a bereft one, is scattering benedictions whose far-reaching influence for good no eye can trace.

The ministry of helpfulness, as a rule, is one that the poor can render as well as the rich. People do not often need money — at least usually they need love more than money. It is better kindness to put a new hope into a discouraged man's heart than to put coin into his pocket. Money is good in its way, but compared with the divine gifts of hope, courage, sympathy and affection, it is palsy and poor. Oftentimes money aid hinders more than it helps. It may make a man's life a little easier for a day, but it is almost sure to leave the recipient less courageous and independent. The best way to help people, as a rule, is not to lighten the burden for them, but to put new strength into their heart, that they may be able to carry their own load. That is the divine way. We are told to cast our burden upon the Lord, but the promise is, not that the Lord will carry the burden for us, but that He will strengthen our hearts that we may bear it ourselves.

One has said: "To help another is the divinest privilege one can have. There are many who help us in mechanical things; there are few who help us in our outside duties; there are, perhaps, only two or three who can help us in our most sacred sphere of inner life." Yet it is the latter kind of help that is most valuable.

Of helpful people the true home presents the best illustrations. There each one lives for the others, not merely to minister in material ways and in service of affection, but to promote the growth of character into whatsoever things are true, whatsoever things are lovely. A true husband lives to be helpful in all ways to his wife, to make her happy, to brighten the path for her feet, to stimulate her spiritual life, and to foster and encourage in her every noble aspiration. A true wife is a helpmate to her husband, blessing him with her love and doing him good and not evil all the days of her life. Parents live for their children. In all this world there is no nearer approach to the divine helpfulness than is found in true parental love. The Jewish

rabbi said: "God could not be everywhere and therefore He made mothers."

Brothers and sisters, also, where they realize the Christian ideal of their relations to each other, are mutually helpful in all ways. True brothers shield their sisters, protecting them from harm. They encourage them in their education and in all their culture of mind and heart. True sisters in turn are their brothers' guardian angels. Many a young man owes to a sweet and gentle sister a debt he can never repay. Especially to older sisters are the brothers in countless homes indebted. Many a man, honored in the world and occupying a place of influence and power, owes all that he is to a sister, perhaps too much forgotten by him, worn and wrinkled now, her beauty faded, living lonely and solitary, unwedded, who in the days of his youth was guardian angel to him. She freely poured out the best and richest of her life for him then, giving the very blood of her veins that he might have more life, denying herself even needed comforts that he, her heart's pride, might have books and might be educated and fitted for successful life. Such brothers can never honor enough the sisters who have made such sacrifices for them.

There is a class of women in every community whom society denominates "old maids." The world ought to be told what uncrowned queens many of these women are, what undecorated heroines, what blessings to humanity, what builders of homes, what servants of others and of Christ. Many of them have refused worthy offers of marriage that they might stay at home to toil for younger brothers or sisters, or to be the shelter and comfort of parents in the feebleness of their advancing years. Then there are many more who have freely hidden away their own heart-hunger that they might devote themselves to good deeds for Christ and for humanity. We should learn to honor the unmarried women instead of decorating their names with unworthy epithets. Many of them are the true heroines of neighborhood or household, the real sisters of charity of the communities in which they live. Those who sometimes speak lightly or flippantly of them, who jest and sneer at their spinsterhood, ought to uncover their head before them in reverence and kiss the hands, perhaps wrinkled now and shriveled, which never have been clasped in marriage.

There is an Oriental story of two brothers, Ahmed and Omar. Both wished to perform a deed whose memory should not fall, but which, as the years rolled on, might sound their name and praises far abroad. Omar, with wedge and rope, lifted a great obelisk on its base, carving its form in beautiful devices and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with its gales. Ahmed, with deeper wisdom and truer though sadder heart, dug a well to cheer the sandy waste and planted about it tall date-palms to make cool shade for the thirsty pilgrim and to shake down fruits for his hunger.

These two deeds illustrate two ways, in either of which we may live. We may think of self and worldly success and fame, living to make a name splendid as the tall sculptured obelisk, but as cold and useless to the world. Or we may make our life like a well in the desert, with cool shade about it, to give drink to the thirsty and shelter and refreshment to the weary and faint. Which of these two ways of living is the more Christlike, it is easy to decide. — N. Y. Evangelist.



Mrs. B., of Evanston, Illinois, writes: "Thank you for check. This work has made our Church Building Fund steadily increase."

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The Curtis Publishing Company
Philadelphia

THE LADIES' HOME JOURNAL

Epworth League Page.

Edited by Rev. Frederick N. Upham.

THE privilege of this page is highly appreciated. The Epworth League has ever had in ZION'S HERALD an alert and helpful friend. He to whom the special care of this particular work is committed, recognizes at the outset the responsibility, and is not unmindful of the kindly consideration. To give the page a spiritfulness without flippancy, a seriousness but not sadness, a freshness which is not veridancy—this, in part, is our aim. Epworth news now is largely found in the reports from the churches. Specially useful methods will be chronicled from time to time, and they are never out of date. A generous and friendly judgment is asked.

New England Wants no New "Epworth Herald."

The great paper that we now have is doing magnificent service. Its great subscription list of over one hundred thousand is a splendid exhibition of our strength, and gives prestige and power of exceptional value. The various *Advocates* and other church papers are giving all the necessary local coloring that is needed. Dr. Berry need not be disturbed. One great *Epworth Herald* is enough.

Unpublished Plans.

These have come under our own eyes. They will work.

Help the Pastor.—A Boston League through its Mercy and Help department made one thousand calls last year.

Advertise the Church Services.—A chapter is paying for the Sunday notice in the city paper every Saturday.

Circulate Good Reading.—An alert literary chairman has organized in his League a magazine club of eighteen members. Fifteen of the best magazines are taken, each member paying 15 cents monthly, and keeping a magazine three days. This same chairman has arranged for the free distribution of good literature—church papers, chiefly—at every Sunday-school session.

Around Our New England Cabinet Table.

The place is the Committee Room, Wesleyan Building, Boston. It is a famous rendezvous. Rare indeed is that Methodist bird that has not at some time or other lighted in its branches. At certain seasons, usually near Conference, there is a genuine flocking thitherward. It has heard star chamber secrets. The walls might tell of prolonged agony-meetings, when some prostrated benevolence has lain long on the table undergoing the economist's knife and the radical's probing. Ecclesiastical doctors have here held many a consultation, and not a few cases have here been decided desperate. Recently, to our personal knowledge, a brother was there classed as on "the dangerous list." Here it is our Cabinet gathers. Take this view of the various members as they sit about the council board:—

First, at the head, in Rev. W. T. Perrin, district president. He is a manly face. Gentleness and strength combine in every feature. A large heart is almost visible through his kindly, sympathetic eyes. A very busy man, with the care of a large and difficult pastorate, conscientious to the last degree, alive to the interests of young people—for he will never be old—we can safely trust our League affairs to his wise and spiritual leadership.

Next him sits the secretary, Rev. Luther Freeman. An open, frank, noble bearing marks him at the outset. If you know him for many years, your opinion in this regard will not change. There is a seriousness about him that shows an earnest soul. He believes that "godliness is profitable to all things," and has taken its promise of "this present life." A glance at his ruddy face and sturdy form would show this. The cares of his office are pressing. Its details are many. He conducts his important church work thoroughly, and attends to this League business as a plus.

Here are two men of business. In the best sense they are men of affairs. They administer our finances. The first is Mr. Edward M. Wheeler, of Providence, our treasurer. The second is Mr. J. Augustus Newhall, of Lynn, our auditor. They are thoroughly interested in this work. At no small sacrifice they devote much time to the duties of their office. They speak to us this month in two stirring communications found elsewhere on this page. They are splendid examples of being "diligent in business, serving the Lord."

Our department chairmen, our vice-presidents, now come into view. You could hardly fail to see the first, for he is a presiding elder. To what dignity this youngest child of Methodism has already attained! How rapid its growth—precocious, indeed! He has charge of the Spiritual Work department—Dr. E. O. Thayer, of the Maine Conference. In early middle life, he is, however, a man of wide experience. Long and useful service in the educational work of the church in the South, successful pastorate and a Methodist tradition—for he is the son of an honored minister, now in the heavenlies—have made him valuable in this important field.

Along the table we look at a younger man who has a very modern, wide-awake appearance, whose whole bearing shows alertness and grasp. It is Rev. Geo. H. Spencer, of the New

Hampshire Conference. To him is given the leadership in Mercy and Help. He has ideas and can express them; sympathy, and hesitates not to show it; and devotion, which his whole life evidences.

From Connecticut comes a wiry, intense man at whose forge many irons are heating, from whose anvils many sparks are flying, a man who like an athlete has nothing superfluous, but every ounce of strength is available. This is Rev. Walter J. Yates, of the Literary chair. His is a very difficult work. He is not discouraged, but with a suggestiveness that is surprising is always ready with something that he has made turn up. He brings things to pass.

The Social department has, perhaps, our youngest members at its head—Rev. C. O. Judkins, of Vermont. Not long out of college, he has the enthusiasm of one just on life's threshold. He knows the young heart. He tries to meet the demands he perceives with a supply that he fully believes resides in the church of Christ. This is a delicate department. Between folly on the one hand and dullness on the other, the path leads its narrow way.

Here is a man of military bearing. He walks erect and seems on urgent business intent. This is the superintendent of the Junior League department—Rev. O. W. Scott, of Brooklyn. His love for the childhood of our church is intense. Plans and suggestions he has always in stock. Under his leadership many are finding much help in this very useful and important work.

The presidents of the Conference Leagues occasionally attend. Theirs is a work important, but not of such constant strain. Their counsel is always eagerly sought.

Another young man is sitting at the table. He is kept very busy, and—but this not an autobiography.

Now We Can Help You.

Several of our leaders answer this question:—

REV. W. T. PERRIN (Boston).

Your president presides at the meetings of the Cabinet. He is likely to be put on important committees. Just now such a committee has in charge the onerous duty of selecting the place and making up the program for our next convention.

I have regularly prepared something for ZION'S HERALD once a month, and, as I have been able, have responded to calls to speak at conventions and other Epworth League gatherings. My services in these directions, I trust, have not been without value. In justice to my other duties many calls must be declined.

My attitude, on the whole, is a passive one. I wait for the editor to stir me up and for Leaguers to summon me. Perhaps I could help more than I do by conducting question-drawers, or conference upon matters of administration. I am asked to tell you how I can help you, but I hope Editor Upham will give you a chance to tell me. I have an earnest desire to be of real service to New England Epworth Leaguers.

An important word comes from the secretary,—

REV. LUTHER FREEMAN (Newton Centre).

The general secretary should be in vital touch with the whole district. Whatever of importance is occurring in any of our chapters should be known by him. There is only one way to make this possible. Each secretary should write an occasional letter to the general secretary. Programs of conventions, special features that have been found helpful in any department of the work, plans and methods for the future, all that has been found valuable to the local chapter, should be reported. Then whatever is of special value can be given to help the general work.

The secretary has no remuneration for his work, and of course cannot give any great amount of time to visitation or correspondence that will bring this information. The local officers must supply it.

To do the work we ought will require all that the intelligence of the many can suggest. What of value comes to the secretary will find its way through the various Cabinet officers to inquiring workers the district over. Help us to help others.

This, then, is how we can help you. When any special problem presents itself to your League that you are not able to solve readily, let the general secretary put you into correspondence with some one who has successfully met the same difficulty. We can thus bring the experience of hundreds to the service of every society.

To Junior League workers write—

REV. O. W. SCOTT (Brooklyn).

One duty of this office is to encourage the organization of Junior Leagues in every church. At present they are found in only about one-third of the churches. We attend district and other conventions to make addresses, and that we may come in contact with as many Junior workers as possible. Our correspondence is large, and yet we stand ready to halt its increase if thereby the Junior work may be advanced. A postal card request will bring to any student of Junior work a circular-letter from the writer.

We are also in office to gather the latest news and statistics of Junior work. Will you help? Our only aim is to do the best possible service for the "children of the church," laying in their hearts a good foundation for the future building and broadening of that kingdom

which is destined to subdue all others. This can be accomplished by working our Epworth plan in the true Epworth (Christian, Methodist) spirit. Let us aid you in every way possible!

For the Spiritual Work department speaks—
REV. E. O. THAYER, D. D. (Woodford, Me.)

The first vice-president can help those who desire it and will co-operate with him by allowing him to act as a medium for distributing information as to methods employed in various chapters for making the devotional meetings interesting and profitable. Write to him at least once a month, giving news of souls saved, of new methods adopted, and also asking questions.

He will also, so far as other duties allow, attend conventions to help in any way that may be desired according to his ability.

He especially desires to lead in a united effort on the part of all the chapters in the district for a general revival during the early winter. All chapters that are willing to unite in a week of prayer during the first week of December are earnestly requested to send word.

He would be very grateful for the names of all first vice-presidents in the district.

Two business men write on "Business in Religion." The first is the treasurer,—

EDWARD M. WHEELER (Providence, R. I.).

How can a department of Finance help you? Let me tell you of six ways in which we spend our money and the benefits accruing to you in consequence.

1. We meet all bills for stationery for each officer of the Cabinet, on which helpful answers to queries along any line of our work will be gladly and promptly made by the officer in charge of the department in question; and we pay the postage on the same as well.

2. We bear the expense of issuing printed matter calculated to disseminate First General District League information, as a pamphlet now in preparation and soon to be issued from the secretary's office will show.

3. We assume the cost of Cabinet meetings, where the work of every department is discussed and plans matured for greater usefulness and better service.

4. We contribute a large portion of the funds necessary for bringing to a successful issue an annual conference of Junior League workers, where methods are compared and work outlined touching the training of the church of tomorrow.

5. We pay a large share of the bills contracted for our conventions at which you receive inspirations to holier living and incitements to greater activity in the vineyard of our Lord.

6. And last, but not least, this page of ZION'S HERALD, designed to be helpful to our Leagues in the highest measure, is made possible because we draw upon our treasury for a portion of the expense entailed in its production.

"The Lord helps them that help themselves" is an oft-repeated maxim. Now since we receive the most of our money from the annual assessment of one dollar made on each League of the district, you can apply this adage to the case in hand and "help yourselves" by promptly and cheerfully assenting to the treasurer's call for dues, to be expended as above stated for your benefit, and I trust that in so doing the Lord's help will likewise attend you. Some one has said that while poverty is no crime, yet it is at times decidedly inconvenient; and the fuller our coffers, the greater the degree of helpfulness to which this department can attain.

"Business in Religion" is further treated by the auditor,—

J. AUGUSTUS NEWHALL (Lynn).

The auditor examines the work that is given him, balances the receipts and expenditures, and ascertains their accuracy by the vouchers shown. His approval on the accounts is a warrant for their correctness and a guarantee that the trust is fulfilled.

Did you ever think that the first entries in the books must be something received? The proper use of these receipts is what must be accounted for to the auditor. What have we all received from the Lord? Are we using the talents with the thought that we are accountable for their best use, and for the use only of those we have received?

Should accuracy and integrity be monopolized by the business world only? Has not the world a right to expect of the Christian the same probity in religion as in dollars and cents? Can we not each help the other to balance our accounts strictly and justly?

A Loud Call.

The most glorious work this side of heaven is to save souls. Think what it means to the soul saved, to his family, to the nation! For soul-saving the church is organized. In its broadest meaning soul-saving covers the whole scope of the church's work—missionary, educational, social, and of every sort. In its narrow sense soul-saving is to bring souls to decision, to repent, to accept Jesus Christ, to consecrate themselves to God.

OUR SUPREME WORK.

This latter work is fundamental to all else. In the complexity of the church's life today the danger is that we get absorbed in work, important, but not fundamental. We need, therefore, special seasons in which attention is given almost entirely to this business of bringing unsaved souls to decision. This is blessed work, fascinating and full of reward. It demands concentration of energies.

"THIS ONE THING."

When the pastor gives the signal for the church to enter upon such a campaign, Epworth

Leaguers ought to be like dogs in the leash, and eagerly breaking away from ordinary engagements, which tie them up to business, social and literary cares, hasten to seize the prey. At such times give all your available time to this all-important service. Tarry in your place of prayer for the Spirit's baptism, and then out after souls into the highways and hedges. Get individuals on your hearts. Pray for them. Invite them to the services. Talk with them. Write to them. By all means win some. If you do not know any such lost soul, tell your pastor and he will put you on the trail of one. Hunt that soul until you capture it for God. Bring back the lost sheep into the fold. Never mind the mountain steep, or the storm, or the night. The Good Shepherd did not. Shall we?

W. T. PERRIN.

Boston, Mass.

The Prayer-meeting.

The modern church needs a revival of the type of prayer-meeting exemplified by wrestling Jacob, and by the disciples in the upper room at Jerusalem before Pentecost. The times of greatest spiritual power in the Christian church have always been preceded and attended by seasons of importunate, faithful prayer.

TOO LITTLE PRAYER.

So-called prayer-meetings today are chiefly occupied by songs and testimonies, while prayer is too often merely a formal introductory service in which a very few participate either with hearts or lips.

MORE REVERENCE IN PRAYER.

The first step in a reform of the prayer-meeting will be for ministers and people to assume some attitude of devotion. Possibly the lack of devotional spirit is not only evidenced by, but also an effect of, the general abandonment of a reverential attitude during the offering of prayer. It is well-nigh impossible for any person to lead in hearty devotions when the majority of the congregation are sitting upright with their eyes open, while ill-mannered ones are whispering and gazing about the room.

TO PRAY IN PUBLIC.

Another advance step is the training of our young people to pray in public. It is becoming quite rare to find a woman, even in Methodist churches, who has the gift of prayer. The proper training school, of course, in the closet and the family altar. The League and class-meetings will make the duty easy in the larger meetings. Those who go often to the throne of grace learn fluency in the language of prayer. The growth in grace of our League members and the spiritual power of the Methodist Church of the future depend largely upon the development of praying men and women, who believe that the presence of the all-powerful Christ in the church can be secured by the earnest asking of the righteous. To hasten the coming of this day of power and victory, let our Epworth Leagues devote most of the devotional meetings of the chapters to earnest prayer, in which all the members shall be encouraged to participate. A few months of "wrestling" will bring back the days of a "prevailing" church. This is the best and only antidote for the unbelief and worldliness of the times.

E. O. THAYER.

Woodford, Me.

The Junior League.

TIME FOR LEAGUE MEETING.

All business meetings (monthly) should be held on some week-day afternoon (Friday?), at 3.30 or 4, immediately after the dismissal of the public school. This is the best hour for obvious reasons. The devotional meetings are being held by many superintendents at 2.30 Sunday afternoon. The children are "dressed for church," can go better than any other time in the week, and the Sabbath quiet invites a devotional spirit.

AGE LIMIT.

The consensus of opinion among experienced Junior workers indicates from seven to fourteen as the age limit, grade A including those from eleven to fourteen, and grade B from seven to ten. This grading is convenient for various reasons, and preserves the "dignity" of the older Juniors.

THE JUNIOR LEAGUE AND SUNDAY-SCHOOL.

They are expected to do a somewhat similar and a somewhat different work. The Sunday-

Alum in baking powder is not good for the health. But alum is cheap and that is why it is used in ordinary baking powders.

There is no alum in Cleveland's baking powder; it is made of pure cream of tartar. Cleveland's baking powder is a good leavener, and it is wholesome.

Christmas Meats

are greatly improved in flavor if

POULTRY

BELL'S

SPICED SEASONING

is used in all dressings.

This famous old product is made from the choicest selected spices and the granulated

leaves of fragrant sweet herbs.

Always ready. Saves time, labor and expense.

Ask your Grocer or Marketman.

THE W. M. C. BELL CO., BOSTON.

school is a seed-sower; it indoctrinates. The Junior League supplements this work by cultivating the devotional life, emphasizing the necessity of a change of heart, the privilege of prayer, the duty of testimony, and of personal work for others. With its six departments, the "symmetrical Junior" is a delightful possibility.

Brookton, Mass.

O. W. SCOTT.

Three League Conventions.

We are delayed in reporting these conventions. It is because of their good features that at this late day they are mentioned.

The first is the Worcester Circuit Convention, held in Shrewsbury, Mass., Oct. 25. There were 228 delegates present. The Park Avenue Chapter, Worcester, received the banner for the largest attendance in proportion to membership. They had 54 representatives. Rev. Luther Freeman gave an address upon "A Trinity of Dates."

A feature of special interest in connection with the work of this circuit, and, so far as we know, adopted nowhere else, is the holding of meetings occasionally for the various department workers; as, for example, the Spiritual and Literary departments are to have a conference, Nov. 30.

The next circuit meeting is to be held in Grace Church, Worcester, Dec. 14, and Rev. W. T. Perrin will be the speaker.

The second in order of time is the Norwich District Convention, held at New London, Conn., Oct. 28. Rev. J. I. Bartholomew presiding. The subjects of the addresses are unique, and make one wish he could have been there. Miss Mary A. Dean had a paper on "What Moses Might Have Been." Rev. J. L. Pitner's address was on the topic, "Flowers and Thistles from the Fields of Literature." Rev. B. F. Simon, Conference president, spoke interestingly on "Brightening Up."

The third convention to be mentioned now is that of the Newton Group, held at Newton Centre, Mass., Oct. 28. Rev. Charles Tilton, of Somerville, conducted an "Inspiration service," based on Eph. 3:14-21. Department conferences were especially profitable. There were four excellent addresses by prominent League workers, members of the First District Cabinet, that day in session in Boston. Rev. C. O. Judd, of Windsor, Vt., told of "The Defenders of the Faith;" Rev. G. H. Spencer, of New Hampshire, spoke about "The First League and the Best League;" Mr. E. M. Wheeler, of Providence, district treasurer, read a paper on "Christian Giving;" and Rev. B. F. Simon, of the New England Southern Conference, had as his subject, "Personal Culture."

54 Monmouth St., Dorchester.

Cladlin University.

CLADLIN UNIVERSITY, Orangeburg, S. C., has opened with 550 students, and will enroll about 700 this school year. The dormitories are so crowded that in several instances there are eight and ten in a room and three and four in a bed. A dormitory for boys is an immediate necessity. A suitable building, accommodating 96 boys, can be put up by the Manual Training departments for \$2,500, and can be furnished for \$500 more. Will not some one send President Danton the money to erect this building at once?

Hon. J. L. M. Curry, general agent of the Slater and Peabody Funds, says: "I have had frequent occasion to visit Cladlin University, Orangeburg, S. C., and I have much pleasure in bearing testimony to the excellence of the institution. The industrial and academic work has been of such a character as to make the institution one of the best in the South for the education of the Negro. . . . Schools such as Cladlin I should be glad to see amply endowed, as they are doing incalculable good, and are meeting requirements that for years cannot be done by the State-organized and State-supported schools."

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. E. A. CAMP, Valley, Iowa.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 25c

THE GENERAL MISSIONARY COMMITTEE.

(Continued.)

BISHOP NEWMAN presided Monday evening and the devotional exercises were conducted by Dr. Corkran.

For Montana Conference General Rustling and Bishops Cranston, Warren and Bowman favored an increase; \$5,000 were granted. Nevada received \$4,000; New Mexico, \$5,280; North Montana, \$4,400—400 of this for new work; Utah, \$9,000—\$1,000 of which is for work among the Uintah and Uncompagne Indian reservations; \$1,500 were given for schools; Wyoming, \$5,500.

Pacific Coast was then taken up. California received \$5,870; Columbia River, \$7,000, and for work on the Nes Perce reservation \$500 were granted; Oregon, \$4,800; Puget Sound, \$9,800; Southern California, \$4,750.

White Work in the South.

For the Alabama work Dr. Carter asked \$2,700. Dr. Eaton thought we ought not to spend so much in maintaining a strictly existence in communities where the Methodist Episcopal Church, South, is strong.

Bishop Fowler did not see how this Conference could get along with less than last year. He thought it was high treason to our church to talk about withdrawing because the Church South is there and can do the work. Because of our doctrine, and our position on temperance and tobacco, we ought to stay there.

Bishop Goodsell thought the old war differences were fading out, so that many people would now go into the Church South who would not have gone in other years. In places where we are declining in membership it might be well to withdraw.

Bishop Hurst thought we ought not to talk of withdrawing anywhere just now, because of the effect it might have on the Commission soon to meet.

Dr. Buckley said that outside of the mountain regions he had found our congregations small. He had no hope of seeing organic union between the two churches. The Church South has given up the probationary system, the class-meeting, etc., and is behind us in temperance practically, though their resolutions read all right. A great many still justify robbing the Negro of his vote and regret to see the plain white man lifting up his head. We have a work to do there.

General Rustling thought organic union, from his conversations with Southern people, was something to be expected soon. He is in favor of staying in the South with at least the present appropriations.

Dr. Leonard thought we ought not to treat these missions any differently from our other missions.

Dr. Martindale deplored the effect that such discussions as these in the Committee have on the work in the South when reports of them go out.

To this Conference \$2,700 were appropriated.

For the Arkansas Conference Dr. Taylor made an earnest plea for an increase. The people of this Conference would never unite with the Church South. \$4,650 were given. To the Atlantic Mission, \$800. Austin Conference received \$3,420—\$400 of this for the church at Fort Worth. Blue Ridge Conference received \$2,465, and Central Tennessee, \$3,200. Considerable discussion was held over the St. John's River Conference. An attempt to have the Key West Spanish Mission included and an appropriation made, was ruled out of order. Dr. Buckley reported as the result of his observation that the orange crop would be a failure this year, as no Florida oranges were to be obtained there, those sold as such being Cuba and California oranges. Mr. Spears said that he and some of his friends had orange groves in Florida and would receive a partial crop from them this year. \$3,200 were given. Georgia Conference received \$2,220; Gulf Mission, \$1,520; Holston Conference, \$2,600; Kentucky, \$4,200; Missouri, \$3,400; St. Louis Conference, \$4,600. Virginia Conference asked for an increase of \$100. Dr. Buckley said conditions were changing there, from his observation, and he thought the increase should be given. Bishop Walden said we did not touch more than one-third of that State in our work. \$3,400 were given. West Virginia received \$4,500.

Colored Work in the South.

Colored work was then taken up. Atlanta Conference received \$1,135.

As the hour was late—after 10 o'clock—little discussion was held on these Conferences, except the East Tennessee, concerning which Bishop Goodsell and Bishop Fowler made some statements not very creditable to the morale of the Conference as to its distribution of missionary money and also of the money received from the Book Concern. This last, instead of being given to the superannuates, was divided among all the members.

Dr. Chaffee thought these things ought not to influence us against this people, as they are ignorant, have not had the chance the white people have had to improve either mentally or morally, and did not know they were doing wrong. We must take them as we find them and try to help them.

Mr. Spears said that the colored people of the South had never seen harder times than they are now passing through.

Bishop Fowler also made some remarks, giving his experience recently as to the friendly attitude of the leading white people toward our work—people belonging to the Church South. They had said we are doing more for the colored

people of the South than any other denomination.

Dr. Buckley also spoke of the benefit it is to the colored people to have connection with a church large and powerful like our own.

The appropriations were as follows: Central Alabama, \$2,500; Central Missouri, \$2,800; Delaware, \$1,400; East Tennessee, \$1,920; Florida, \$2,100; Lexington, \$2,500; Little Rock, \$2,500; Louisiana, \$3,700; Mississippi, \$2,000; North Carolina, \$2,950; Savannah, \$1,550; South Carolina, \$3,500; Tennessee, \$2,000; Texas, \$3,500; Upper Mississippi, \$2,500; Washington, \$1,700; West Texas, \$3,750.

The Committee adjourned at 10.30, with benediction by Bishop Newman.

TUESDAY.

Bishop FitzGerald occupied the chair, and Dr. Arthur Edwards conducted the devotions.

Bishop FitzGerald, as chairman of the committee of the whole, reported their recommendation that the appropriation to Bulgaria be fixed at \$9,000, at the disposal of the presiding Bishop, and the report was adopted.

The report of the committee on New Work was also adopted, containing the following appropriations: For work among the Cubans at Key West, \$800; new work among Italians in Buffalo, \$900, at disposal of resident Bishop; for Welsh work in Wisconsin, \$200; for work among the Portuguese in New Bedford, \$500.

On Bishop Cranston's motion, the item of appropriation to the Nes Perce reservation in Columbia River Conference was reconsidered, and the amount made \$1,000 instead of \$500. On Dr. Hodgett's motion a similar item concerning Swedish work in the Colorado Conference was reconsidered, and the appropriation made \$367 instead of \$300. In the same way Bishop Mallieu secured an advance of \$400 for the French Mission in New England, making it \$1,200.

Bishop Merrill presented the report of the committee on the debt, which was as follows:—

Resolved, 1. That we approve and heartily commend the plan which the secretaries have put in operation and the Bishops have indicated for meeting the deficit in the missionary treasury; and we urge all our people to make this plan effective by prompt and liberal contributions, looking to the speedy deliverance of the treasury from embarrassment.

2. That the exigencies of the situation demand that the sum of \$1,500,000 be appropriated to the Conferences, and that strenuous efforts be put forth by secretaries, Bishops, presiding elders, pastors, editors and interested laymen to secure the collection of this amount, in order to permit of the work in hand, and to avoid further embarrassment to the treasury.

3. That the thanks of this General Committee are due to those of our friends who have responded to the special call of the church for contributions to meet the urgent needs of the treasury in the time of its embarrassment, and that we cheerfully confide in the liberality of our people, believing they will gladly accept any burden which the church in its wisdom may lay upon them in the interest of the kingdom of God, when the necessity and reasonable need of it are clearly presented to them.

4. That we recommend that our secretaries, editors, and preachers dwell more on the success, prosperity and outlook of the missionary cause, and less upon the incidental and more discouraging features of the subject, believing and knowing that, with the blessing of God, the future is bright and hopeful.

Bishop Fowler said the Bishops had taken the initiative in setting a good example by making contributions of \$100 apiece to the payment of the debt, and wanted the General Committee to do the same at this time. He proposed a subscription to be taken by Chaplain McCabe.

Bishop Hurst thought the advice about not talking of discouragements ought to be omitted. He said there were no discouragements.

Bishop Merrill explained that he meant the constant dwelling on the debt by some persons.

With the minor changes suggested incorporated, the report was adopted.

At Bishop Andrews' suggestion, Bishop Fowler withdrew his proposition for a collection from the Committee.

On Bishop Mallieu's motion, the Conferences were directed to print in a separate column the contributions for the payment of the missionary debt.

Foreign Work.

The foreign field was then considered. It was stated that of the excess that the percentage allowed to home missions this year, \$12,943 remained to be devoted to the foreign field. India was taken up, and Dr. Leonard made the following proposition: To give to India the same as last year, plus \$500.

Dr. Buckley called attention to the fact that with \$17,290 less than last year to distribute to the foreign field, the proposition was to give India \$588 more than she had last year.

Dr. Leonard said he was in favor of appropriating to these foreign fields all they had before, and then taking chances with the contingent fund and incidental fund to get on the best they could.

Dr. Buckley thought this proposition was a direct raid on the other foreign missions. The policy outlined by Dr. Leonard he believed not wise. He believed in India, but did not believe in giving it any advantage over other missions, especially in those countries which send to us citizens, which India does not do.

Bishop Fowler moved that committees be con-

stituted to take into consideration the various groups of missions as outlined in his motion of a few days previous; that in each group the committee be directed to distribute the three per cent. out as best they might, and thus see how it could be adjusted. He said he was not a convert to the idea of grabbing \$10,000 from the contingent fund, and scored the secretaries for what had been done in reference to \$10,000 which the Board reported it had taken out of the contingent fund for this year.

Dr. Palmer stated that both he and Secretary Smith had objected to this; and Dr. Leonard stated that he favored it and was ready to defend it.

Bishop Goodsell stated that \$6,000 more than last year must go to Germany under previous agreement.

Bishop FitzGerald asked Bishop Merrill to consider himself in the chair while he made a speech. His speech was devoted to showing that, in his opinion, the Board had no right to take the \$10,000 referred to out of the contingent fund and give it to India, and quoted from the constitution and the by-laws of the Missionary Society in proof of his position. He denied that the matter to which it was applied was a contingency such as was contemplated in the administration of this fund, and contended that the action was a transgression of law and censurable.

Dr. Stuart asked if this Committee had any jurisdiction over the Board, and Dr. Buckley

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Pure,
Delicious,
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In the Spring will be tremendous.

The most profitable business will be in Transportation and Merchandising and in Furnishing food and supplies to the multitude of gold seekers—in short, a general Trading, Mercantile and Steamship business. It was so in '95—it will be so in '98.

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Incorporated Capital \$5,000,000 non-assessable.

To meet this demand, will own and operate its

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Connecting with its own line of large and magnificent Ocean Steamers,

especially adapted for passenger business—carrying to that country an immense amount of Supplies and Equipment for the miners, as well as furnishing them Transportation for themselves and their goods, and establishing TRADING STATIONS at different points. As an opportunity is offered any person, be they of small or large means, to buy shares of stock in this company and participate in the

ENORMOUS DIVIDENDS

sure to be earned within the next 12 months.

Shares are offered at \$1.00 each par value, non-assessable, and will be offered for a limited time only.

Safer than Savings Banks and Bank Stocks

Paying larger dividends. While numerous savings banks and banks have suspended, transportation and trading companies were never seen in the list of failures. This stock is one of the most desirable investments offered the public.

The incorporators and stockholders who are connected with this company are men of wide experience in similar undertakings and men whose names are sufficient guarantee of the standing of the company, to wit: ALBERT C. BLAKE, Pres. Val. Blais Brew. Co., Milwaukee.

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CHAR. H. ROCKWELL, Traffic Mgr., C. & N. D. R. R. (Monon Route), Chicago.

W. C. KINABRON, Gen'l Pass. Agt. C. M. & T. P. R. R., Cincinnati, O.

R. W. GRUFFITT, Pres. First Nat'l Bank, Vicksburg, Miss.

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said it had not, and that this was not the proper place to discuss any such questions.

Dr. Eaton explained, as did also Mr. Tuttle, about the \$10,000. At the meeting in Brooklyn three years ago an important matter had been overlooked by the Committee. The Board, in rectifying the mistake, had taken \$10,000. It was in the matter of equalizing the salaries of foreign missionaries. They had referred it to the Committee at Detroit, but that Committee had referred it back to the Board without action. There was nothing to do but to take it out of the contingent fund.

Bishop Fowler thought it might have been taken out of regular funds and added to the debt.

Bishop Andrews thought that owing to the way in which the matter had occurred, it ought to have no influence now on our appropriation to India.

The previous question, on Bishop Fowler's motion, was ordered, and the motion prevailed.

On motion, the Committee then adjourned to meet immediately in a committee of the whole, at the close of which meeting the committees called for in Bishop Fowler's motion were to be appointed, and the session of the Committee to convene at 3 o'clock in the afternoon.

Dr. Smith pronounced the benediction.

The Committee met at 3 o'clock, with Bishop Goodsell in the chair. Dr. J. M. King conducted the devotions.

On Mr. Speare's motion, the question of the place of the next meeting of the Committee was considered, and Providence, Indianapolis, Des Moines and Washington were put in nomination. The tendency seemed to be toward Washington until a question disclosed that the invitation had not come from the churches of Washington, but from Bishop Hurst only. Providence was finally selected.

Dr. Jackson presented the report of the committee on attendance of members of the Board, stating that two of the laymen had attended none of its meetings, but recommending no change. The report was adopted.

Secretary Smith presented the report of the committee on deficiency in South America. The total deficit is \$9,344.12. The items are: 1. Current account of expenditures under the appropriation, \$4,037.14. 2. Exchange account, \$1,480.80; interest, \$50.63. 3. Emergency expenses, \$1,581.46. 4. Mission press, \$2,176.11. The Committee recommended that the Board provide for payment of item 1 in administration of appropriation, and also of item 3, in the course of three years, one third each year; that item 2 be paid out of the incidental fund for present year; that as regards item 4, as the superintendent thinks there is a possibility of carrying this another year, they recommend that consideration be postponed. The report was approved.

By Dr. Eaton's motion all the reports of the committees on the foreign work, appointed this morning, were read before action was taken on any.

For Mexico the committee reported in favor of appropriating for all purposes, \$48,015, of which \$151 is for medical work and \$1,000 for the improvement of property, to be distributed by the finance committee with approval of Board.

For South America, \$42,436, to be distributed with approval of Board at New York; \$100 to be available at once. For Peru, \$7,872.

For India, five Annual Conferences, \$129,000, and that the sum be divided by Bishops Foss

and Thoburn and Dr. Goucher; that the sums named be redistributed by the finance committee of the Conference subject to approval of the above-named Bishops and Dr. Goucher.

To Malaysia the sum of \$9,100, to be distributed as in the case of the others; that \$5,000 be appropriated to the Anglo-Chinese school at Singapore, provided that sum be obtained by special subscriptions, and that the Board be recommended to advance this on Jan. 1, 1898, and await the special contributions for payment.

For Africa \$10,000 was recommended for the Liberia Conference, including work among the heathen people, to be administered by Bishop Harrell and approved by the Board; \$4,200 for the Congo Mission, to be distributed in the same way.

For Eastern Asia: Foochow, \$20,000; Hinghua, \$5,000; West China, \$12,000; Japan, \$47,000; Central China, \$32,000; North China, \$40,000; Korea, \$12,975. Not more than \$8,000 of Japan's money shall be for native work.

For Europe Bishop Andrews reported that the difficulty was that we have certain absolute obligations to meet there, demanding that some \$6,000 more than last year be appropriated to the work in Germany—obligations incurred by our purchasing the Wesleyan Mission there under action of General Conference. This precluded the out of three per cent. on the whole European work. It was asked that the General Committee provide the needed \$6,000, and that this sub-committee be continued with power to reduce the other appropriations to Europe by the required three per cent.

Dr. Eaton moved that the three per cent. be taken off the other European work, and that the cut necessary for securing the \$6,250 be distributed over the entire foreign field.

Bishop Fowler moved as a substitute that we reconsider the vote giving to the incidental fund \$30,000, with a view to taking the necessary \$6,000 from that fund and appropriating it to Germany.

Dr. Eaton opposed this.

Dr. Buckley proposed to take the amount from the contingent fund appropriation. This would make the appropriation some \$44,000. He thought the indications were that with returning prosperity this would be safe.

Bishop Fowler said he would substitute contingent fund for incidental fund in his motion.

Dr. Leonard thought it would be safer to start with the idea that the treasurer should provide for this \$6,000, and, if practicable, it be paid from the contingent fund as it now is; if not, that it be referred back to the Board next year.

Dr. Buckley said that by the law we could not provide out of this fund for a foreseen contingency.

The motion to reconsider was carried, and the amount then appropriated to the contingent fund was made \$32,500; and, on Bishop Andrews' motion, \$12,500 were appropriated for the German work.

It was then suggested to read the reports of the various sub-committees on redistribution of money to the foreign fields and adopt them. The appropriations for India and Malaysia, as given above, were then voted on and adopted. The report of the committee on Africa was also adopted, as given above. Also the report for Eastern Asia, including the Foochow Mission, Hinghua, Central China, North China, West China, Japan, Korea, was adopted.

Dr. Upham at this point introduced a resolution to take up a collection for the sexton of the church, but it was ordered that he be paid \$50 out of the missionary funds, as a part of the expense of this meeting.

On Bishop McCabe's motion an appropriation of \$3,000 was made to the Hinghua Mission to build an orphanage on condition that this sum be given as a special contribution.

On Dr. Palmer's motion the sum of \$1,000 was appropriated to Foochow for a school, on the same terms.

Bishop Walden's motion, that not more than had been appropriated be spent on these institutions, was passed.

For South America the sub-committee reported \$12,436—\$100 available at once; and for Peru, \$7,872. The report was adopted.

For Mexico, \$48,015, as above stated, was recommended. There was some discussion over the amount to be set aside for medical work, especially for the salary of Dr. Hyde, and \$1,300 additional was suggested as necessary. But it was stated that Dr. Hyde had gone out with the express proviso that the Society was not to provide for his salary after two years. Much was said in praise of the medical work in Mexico. The report, as presented by the committee, was adopted.

Bishop Andrews presented a resolution of acknowledgment concerning the great aid given to the missionary work by the American Bible Society. The resolution expressed gratitude to the Society for numerous grants of Bibles, especially during the past year, and commended the Society to the confidence and support of our people.

The resolution was adopted, and the Committee adjourned to meet at 7:30 o'clock to hear the papers ordered to be read at that time by Dr. Jackson and Bishop Newman.

Bishop McCabe presided in the evening, and the devotions were led by Dr. Scott. By motion, it was ordered that the appropriations to Korea and Peru be redistributed by the finance committee of the respective missions under supervision of the presiding Bishop.

On Dr. Buckley's motion the order of the day was taken up, and very interesting papers were read by Bishop Newman and Dr. Jackson, the

first on "Missionary Enthusiasm," and the second "An Appeal for Missions."

On Dr. Buckley's motion, as amended by Bishop Fowler and Dr. Leonard, the papers were approved by the Committee, and, with Mr. Dobbin's paper, ordered to be published in the church papers, *World Wide Missions and Gospel in All Lands*, together with the substance of a letter received from Bishop Joyce about success in Eastern Asia, to be prepared by Bishop Andrews; that the pastors be requested to read the papers in their congregations, and that the Missionary Society be requested to have them printed in tract form and sent throughout the church.

By invitation of Bishop McCabe, Bishop Cranston took the chair.

The committee on Europe reported the following recommendations for appropriations to the various missions there, which were subsequently adopted by the Committee: North Germany, for the work, \$10,652; interest on Berlin debt, \$593; grant in aid, \$917; total, \$12,161. South Germany, old work, \$10,124; for debts, \$492; for work received from Wesleyans, \$6,250; for Martin Institute, \$966; total, \$17,853. Switzerland, \$6,515; for church debts, \$980; total, \$7,505. Norway, \$12,088; for school at Christiania at disposal of Board, \$480; total, \$12,568. Sweden, \$13,169; school at Upsala, \$1,321; total, \$14,490. Denmark, \$9,202; debt, \$981; total, \$7,053. Finland and St. Petersburg, \$9,908; for new missionary, \$592; total, \$4,585. Bulgaria (fixed before), \$9,000. Italy, \$95,428; interest on mortgage and loans, \$6,000.

A question arose concerning the three per cent. cut in Europe, the figuring having been made on Bulgaria, which had previously suffered a reduction of \$2,000. There has been some misunderstanding on the part of the sub-committee as to this. On Dr. Buckley's motion the report was referred to the treasurer, Bishop Andrews and Mr. Speare for correction.

On consultation of the committee thus appointed Bishop Andrews offered a motion to reconsider the appropriation to the contingent fund, which was adopted, and this fund was then fixed at \$30,000 instead of \$32,500.

Dr. Buckley offered a resolution signed by himself, Bishop Andrews, Mr. Speare, Dr. Upham, and Mr. Scott, to the following effect:—

Resolved, 1. That the General Committee expect our missionaries in all our fields to maintain uncompromisingly the views taught by our church of the inspiration and authority of the Bible and of the divine origin of the evangelical doctrines which were preached by the founders of Methodism with the Holy Ghost and with power.

2. That we urge our missionaries in foreign lands to teach both inquirers and students of our schools of every grade and in our colleges and theological seminaries only those things which are most assuredly believed among us, avoiding doubtful hypotheses and all questions liable to perplex upon non-essentials those newly coming to the faith or to diminish their reverence for the Bible as the only sufficient rule of faith and practice.

3. That we request the corresponding secretaries in their communications and the Bishops in their visitations to direct the attention of all teachers, preachers and evangelists to these resolutions.

These resolutions were adopted unanimously.

Bishop Fowler offered the following with reference to the Epworth League which was adopted:—

We see in the million and a half of our young people organized into Epworth Leagues and other Young People's Societies a most inviting field for the reception of missionary information

and inspiration. The bravery and heroic adventure that has characterized the advance of the church from the earliest times will be exceedingly fascinating to these young minds, therefore,

Resolved, That we direct our secretaries to do their best to have these young people's societies devote one meeting each month to a study of the missionary fields and cause.

Dr. Buckley moved that the corresponding secretaries prepare maps of each mission field, showing the location of our mission work, and that these be printed in their appropriate places in the next Annual Report of the Missionary Society. The motion prevailed.

The separate appropriations to the foreign fields were then read, as follows: Eastern Asia, \$171,569. India, \$129,086. Malaysia, \$9,100. Liberia, \$10,000. Congo, \$4,250. South America, \$42,436. Peru, \$7,872. Chile, \$21,440. Mexico, \$48,015. Europe, \$134,226. Total, \$577,474. The total to home missions was also given as \$442,430.

On Bishop Merrill's motion these appropriations were confirmed.

Votes of thanks were passed—to the trustees of Arch St. Church for the use of the building; to the local committee of entertainment, and to the people who had entertained the Committee; to the railroads and the press for favors and attention; and to Dr. Dodd, who had performed the duties of secretary.

On Dr. Chaffee's motion the Committee adjourned *sine die*, after approving the journal of the evening session. The doxology was sung and benediction pronounced.

Temperance Day.

TEMPERANCE DAY, with collection, was first fixed by the General Conference for the fourth Sunday in November. It was intended to be uniform throughout the world in all churches of all denominations. The date, however, was not suitable for the United States.

The Presbyterian General Assembly named the third Sunday of October. The Methodist Permanent Committee concurred; others are falling into line. Time will be required to secure uniformity. Meantime, only a few have observed Temperance Day. Our Methodist Permanent Committee appeals to all Methodist churches to observe the first day practicable. The third Sunday of October has gone by with little attention; the fourth Sunday of November is at hand. The General Conference gave margin by saying "some proximate day." Our Permanent Committee now urges the observance for this year of the fourth Sunday of November or the second Sunday of December, with collections or free-will offerings to aid the Permanent Committee in its important work.

Pastors please take notice, plan accordingly, arrange for enthusiastic services, and report results to the chairman, Rev. A. J. Kynett, D. D., or the secretary, Rev. C. M. Boswell, 1028 Arch Street, Philadelphia, Pa., with check, draft, or P. O. money order, payable to S. W. Gehret, treasurer.

Dr. Temple, Archbishop of Canterbury, in a recent address on "Teaching and Preaching" said: "No one can teach who has stopped learning. There is only one thing that will keep your teaching and preaching alive, and that is to be perpetually studying."

A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. Common carelessness lets the cold root and grow. Common carelessness says, between paroxysms of coughing, "It will be all right in a day or two," and the common end is confirmed lung trouble, perhaps consumption. The common-sense treatment of a common cold is a prompt dose of Ayer's Cherry Pectoral. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

S. HAYNES, M. D., Saratoga, N. Y., says:—

"I have used Ayer's Cherry Pectoral in my practice since 1853, and have always found it reliable for the cure of colds, coughs, and all lung diseases."

Ayer's Cherry Pectoral

is now put up in half-size bottles, for half price—50 cents.

A School Girl's Nerves

From the "New Era," Greensburg, Ind.

Mothers who have young daughters of school age should watch their health more carefully than their studies. The proper development of their body is of the first importance. After the confinement of the school-room, plenty of out-of-door exercise should be taken. It is better that their children never learn their a, b, c's, than that by learning them they lose their health.

But all this is self-evident. Every one admits it—every one knows it, but every one does not know how to build them up when once they are broken down. The following method of one mother, if rightly applied, may save your daughter:—

The young lady was Miss Lucy Barnes, the fifteen-year-old daughter of Mr. and Mrs. Stephen Barnes, who lives near Burney, Ind. She is a bright young lady, is fond of books, although her progress in this line has been considerably retarded by the considerable amount of sickness she has experienced. She has missed two years of school on account of her bad health but now she will be able to pursue her studies, since her health has been restored.

Her father was talking of her case to a newspaper man one day recently. "My daughter has had a very serious time of it," said Mr. Barnes, "but now we are all happy to know that she is getting along all right and is stronger than ever." Asked to relate the story of his daughter, Mr. Barnes continued: "About three years ago, when she was twelve years old, she began to grow weak and nervous. It was, of course, a delicate age for her. She gradually grew weaker and her nerves were at such a tension that the least little noise would irritate her very much, and she was very miserable. There was a continual twitching in the arms and lower

limbs, and we were afraid that she was going to develop St. Vitus' dance.

"She kept getting worse and finally we had to take her from her school and her studies. She was strong and healthy before, weighing eighty-five pounds, and in three months she had dwindled to sixty-three pounds. She was thin and pale, and was almost lifeless. We did everything we could for her, and tried all the doctors who we thought could do her any good, but without result.

"There was an old family friend near Milford who had a daughter afflicted the same way, and she was cured by Dr. Williams' Pink Pills for Pale People. They came here one day to spend Sunday, and they told us about their daughter's case. It was very much like Lucy's, and they advised us to try Dr. Williams' Pink Pills for her. We had no faith in them, but were finally persuaded to try the pills. We have never been sorry for it. They helped her at once, and by the time she had taken eight boxes of the medicine she was entirely cured. She took the last dose in April, and has not been bothered since. She is now stronger than ever, weighs ten pounds more than ever before, and her cheeks are full of color. She can now gratify her ambition to study and become an educated woman."

An analysis of the properties of Dr. Williams' Pink Pills for Pale People shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are not looked upon as a patent medicine, but rather as a prescription. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a grippé, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from vitiated humors in the blood, such as scurvy, chronic erysipelas, etc. They are also a specific for troubles peculiar to females. They build up the blood, and restore the glow of health to sallow cheeks. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Room 247, N. Y., for 50 cents a box, or six boxes for \$2.50.

The Family.

IF I WERE SURE.

Lizzie De Armond.

If I were sure that I should die tomorrow,
That this short day on earth should be my
last,
I would not heed the little cares and worries
That vex me now, so soon they would be past.
I'd speak so lovingly to those about me,
Such sweet and tender things, too oft unsaid,
That like the rare perfume of fragrant flowers,
Would linger after I had long been dead.

If I were sure that I should die tomorrow,
How carefully I'd guard my speech today,
Least those I deemed full dear should grieve,
Heart-broken,
By thoughtless words from my lips gone
astray.
My hands should do such tender, willing
service,
My feet so gladly hasten to and fro,
To make life broader, deeper, full of blessing
For burdened souls, ere I was called to go.

If I were sure that I should die tomorrow,
I'd treasure every moment, like the hoard
A miser loves, nor waste in selfish pleasure
The time I must account for to the Lord.
Dear heart! so let us live now, in the present,
That when the messenger of God shall come,
We'll lay aside the earth-robes that enfold us,
And, stepping o'er the threshold, be at home.

Swarthmore, Pa.

Thoughts for the Thoughtful.

Yet one smile more, departing, distant sun!
One mellow smile through the soft vapory air,
Ere o'er the frozen earth the loud winds run,
Or snows are sifted o'er the meadows bare;
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths
are cast,
And the blue gentian-flower that, in the breeze,
Nods lonely, of her beauteous race the last;
Yet a few sunny days, in which the bee
Shall murmur by the hedge that skirts the
way,
The crickets chirp upon the russet lee,
And man delight to linger in the ray;
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds, and dark-
ened air.
— William Cullen Bryant.

Character is habit crystallized. — Frances
E. Willard.

He thanked God and sighed. Some peo-
ple always sigh in thanking God. — Eliza-
beth Barrett Browning.

No lot has been so hard this year but that
it might possibly have been a little harder.
Is it not so? Then be thankful in due de-
gree. — Michigan Christian Advocate.

How many a Christian pilgrim would
never have seen anything of the spiritual
manna and the spiritual stream from the
rock, had God listened to him, when, with
fear and trembling, he besought Him not to
lead him into a desert. — Krummacher.

Simon Peter was worth ten Andrews, so
far as we can gather from sacred history,
and yet Andrew was instrumental in bring-
ing him to Jesus. You may be deficient in
talent and yet be the means of drawing to
Christ one who will become eminent in
grace and service. — Spurgeon.

"Cast your net on the right side of the
ship and ye shall find. They cast there-
fore." Just what was commanded these
disciples, they did. I think it just here we
so often fail. It is the peculiar temptation
of discouragement to fail, just here, at the
point of an exact obedience. We say,
how often, "There is no use trying any
more," and we give over trying, instead of
obeying. But though, like these disciples,
we are wet and cold and tired and clean
gone in hope, the thing to do is to obey, as
they did. More than ever amid discour-
agement, we should be scrupulous in obedi-
ence. — Wayland Hoyt, D. D.

At eventide they met,
Two radiant beings crowned with power;
Those angels of men's lives
Who rule and sway each waking hour.
"Bow, sister, bow!" quoth Gold,
"To me thou, too, should'st bend the knee,
Since all the world anoints me king,
My realm extends from sea to sea!"
"But mine," said Love, with calm, proud
smile,
"Embraces all eternity."
— AGNES SAGE CARR, in *Churchman*.

Some fruits, when ripe, have a lustrous
glow; others, fully as ripe, lack the ex-
quisite color. Souls, like fruits, ripen in
different ways. Some ripen rapidly, others
slowly but beautifully, and whenever we
are ripe we shall fall from the tree of life.
And ought we to complain when souls have
ripened in the summer air? Is not ripeness
the final end of things? Perfection is ripe-
ness, whether in flower, or fruit, or man.
By this we do not mean that the soul has
reached the limit of its power. This cannot
be said of the soul. When countless years
shall have passed away, the possibilities of
the soul will not be exhausted. In that
mysterious organism are undiscovered con-
tents of power. The soul will flower and

fruition endlessly. The higher it throws its
branches in the summer air, and the deeper
it sinks its roots in the genial soil of
heaven, the finer will be the fruit. But it is
essential to drop the body, as the coverings
of the chrysalis, before it can rise to this
supreme condition. Death is the removal
of an outgrowth after it has accomplished
its work. It is an essential stage in human
progress. It is the gateway to endless
life. — Rev. J. B. Whitford.

"How hard the way is!" cried one, toil-
ing along the up-hill path in deep shadow.
"Isn't there a pleasanter way round?
Must we go straight up?"

"Yes; we must go straight up," was the
answer of the elder companion. "There
is no easier way. Up the hill is into the
light."

Many a time pleasure-seekers and treas-
ure-seekers find themselves toiling along
in the dusky shadows up a steep path.
They are thwarted, hindered, hampered, in
the press of life; but up the hill is into the
light. At the end of life's long ascent "the
city lieth four-square;" in "the mount of
the Lord it shall be seen," and "the sun
shall no more go down." — JULIA H.
JOHNSTON, in "Bright Threads."

Whenever you meet with a morose,
gloomy Christian, you may rest assured
that there is something wrong either with
his life or with his liver; his health is bad
or his religion is out of order. Heir to all
the sunshine in this world, heir to every
promise in this dear old Book, heir to a
prescience that notes the sparrow when it
falls, and to the providence which counts
the very hairs of his head, he is heir also
to all the glories that are yet to be revealed.
With all this within him, beneath him,
about him, above him, how can a child of
God repine? As one has said, "Every day
should be a note of joy, every week a bar
of music, every month a line of melody,
every year a completed stanza, and life it-
self one sweet, long, beautiful psalm, a
prelude to the anthem sung above." — Rev.
J. R. Campbell, D. D.

HOW GRANDMOTHER CAME HOME.

Hattie Lummi.

WHEN the railroad came to Oreston,
Grandmother Wheeler's heart al-
most broke. Not that the dear old lady
was opposed to progress — though perhaps
her definition of the term differed a trifle
from that accepted by a younger and more
matter-of-fact generation; but whatever
her private opinion as to the comparative
merits of the stage-coach and the modern
Pullman as a means of travel, it was not
the mere advent of the railroad that stirred
her wonder and resentment. These emo-
tions were due to the fact that the big,
powerful company wanted the ground on
which her home had stood for over forty
years, and that the gleaming rails, which
she could not help thinking had an uncanny
and almost evil look, were actually to run
through her flower-garden. As for the
lilacs and the currant bushes, and the big
maples which shaded the house, she could
not trust herself to think of their fate.

So Grandmother Wheeler wept and
wrung her hands, and her old heart was
near breaking.

Her son, Wellington Wheeler, who lived
in the big city fifty miles from Oreston, was
not sorry for the innovation. It had long
been a real trial to him that his mother
insisted on remaining in the little house
where her children had been born and her
husband had died, instead of enjoying the
luxury of his elegant home. When at
breakfast one morning he read her pathetic
letter, telling him what seemed likely to
occur, and asking if nothing could be done
to prevent it, he smiled like a man well
pleased.

"The dear old lady will have to come to
us now," he said, "and be made comfort-
able in spite of herself."

But his daughter Florence looked grave.
She understood better than her father
did the pain in that fond, clinging heart.

When it had been conclusively proved
that the railway company was not to be
induced to alter its mind, Grandmother
Wheeler bravely submitted to the inevit-
able, as she had done scores of times before
in her long life. And now that her change
of abode was only a few weeks in the future,
Florence's face took on an expression of
great thoughtfulness.

"Did you ever notice," she asked her
brother Carlton abruptly, one evening,
"that my room is almost the shape of
Grandma's sitting-room, only it's a little
larger and higher-posted, and has one more
window?"

Carlton reflected. "I hadn't thought
about it before, but I guess you're right."
"If there were only a door leading to the
small north chamber," Florence continued,
"the two would have just the same posi-
tion as her sitting-room and the little
downstairs bed room."

"I don't see quite what you're getting at,

sis," said Carlton, humbly. He was a well-
trained brother. Though frequently he
was unable to grasp his sister's plans until
they were explained to him in detail, he
never failed to admire and approve. Nor
was this instance any exception to the
general rule, though he did say doubtfully
once: —

"It seems a pity for you to give up a room
you like so well."

And Florence made haste to reply: "You
don't suppose I'll mind that, do you, if only
we can make her happy?"

When Mr. Wheeler was asked to have a
door cut from Florence's room into the
north chamber, he opened his eyes rather
widely; and when she had explained fur-
ther, he said that she had too many notions
in her head for a sensible girl. And then
Florence eagerly proceeded to convince
him that she was right, and Mr. Wheeler
listened, sipping his coffee and feeling, on
the whole, rather proud of a daughter who
instead of crying or sulking over not get-
ting her own way, sweetly set to work to
reason him into her way of thinking. The
result of the conference was that Florence
was not only given permission to have the
door cut through, but to make any other
alterations she thought advisable.

The most important of these was the
modification of the gas grate. Grand-
mother Wheeler had told Florence in con-
fidence that it made her feel creepy to see
a fire blazing away and never burning any-
thing but itself. So in place of the conven-
ient and ornamental modern grate was
substituted a fair imitation of the one
beside which Grandmother's rocker had
swayed and creaked for forty years. The
chandelier came down, too, because Grand-
mother could not understand how people
preferred to turn a button and have the
room suddenly illumined, for all the world
like the work of witches, rather than to
scratch a match and light a lamp in the
good old-fashioned way. Moreover, she
knew that the much-praised electric lights
were own cousins to the lightning, and she
felt sure that, sooner or later, they would
conduct themselves in a manner suggesting
the undesirable relationship.

It must be admitted that Carlton looked
shocked when Florence announced her
plans for papering the rooms. They were
frescoed at present in the most delicate and
tasteful tints, and Carlton said his sister
reminded him of those plebeian people of
whom European travelers tell, who occupy
the palaces of a by-gone nobility and cover
rare old carvings with the cheapest and
gaudiest of modern wall-paper. But Flo-
rence silenced him, if she did not convince
him, by quoting, —

"If she be not so to me,
What care I how fair she be?"

The clerks at the downtown shops where
she applied for aid in this latest project
looked more aghast than had Carlton, and
Florence was almost ready to yield the
point in despair when the brilliant idea
struck her of making investigations in
some of the little towns outside the city.
After an exhaustive search she returned in
triumph, bringing many rolls of paper of
an exquisite design, representing a blue
lady wandering beside the bluest of lakes,
while a blue willow drooped mournfully in
the background. And this was as like the
paper Florence remembered admiring in
her childhood, on the walls of Grand-
mother's "best room," as if the same artist
had been responsible for them both.

"We are not going to consider the idea of
your staying with your friend, Mrs. Carr,
for more than two weeks," she wrote the
old lady soon after this. "It will be better
to have your goods sent on at once, so that
they may be safely stored before you
come." A few days later Grandmother's
household effects arrived, and, at the close
of the stipulated fortnight, Grandmother
herself.

In the hurry and bustle of the big city
the shrinking old lady felt as some shy
bird might, on suddenly finding itself in a
wilderness of human habitations instead of
its familiar forests. She held fast to her
granddaughter's hand as they drove swiftly
along the wide streets between rows of tall
buildings which looked to her as if they
might topple over at any moment. She
shivered as they went up the steps of her
son's house. How big and grand and for-
bidding it appeared! And within, the ap-
pointments that seemed to her simplicity
the height of splendor, produced on her the
same effect as continuous gazing into a
kaleidoscope. Florence saw the troubled
look on the wrinkled face.

"Come upstairs to your own room,
dear," she said, with sweet persuasive-
ness.

Grandmother followed obediently. The
image of the room she had occupied on the
occasion of her last visit was present in
her thoughts. She remembered how thick
the carpet had been and how luxurious the
draperies at the windows. Wellington
Wheeler was not the man to give his old
mother anything but the best the house af-
forded when she made one of her rare vis-
its. It was a source of constant wonder to
him that she was invariably homesick
through every moment of her stay.

Up the stairs, along the halls, through
the door which Florence held open, Grand-
mother walked slowly. Once inside the
sunny south room, she caught her breath.
Her foot pressed a rag-carpet of familiar
pattern, and here and there were the rugs
which her own fingers had braided. The
wall with its beautiful blue paper was hung
with pictures of the faces dearest to her.
On the centre-table stood her reliable oil-
lamp, with its gaily decorated shade. Was
her fancy playing her a trick, or did that
door actually open into her own little bed-
room, furnished with the very articles on
which her waking gaze had rested every
morning for such long years? The grate,
where the wood-fire crackled, was her own
grate, and her own rocker was beside it,
and on the cushion a big Maltese cat purred
contentedly. Grandmother had always
been the owner of a Maltese cat until six
months previous when her pet "Star"
had died. She had regarded his taking-off
as providential, for she knew that the com-
ing of the railroad would prove a death-
blow to a cat as devoted to his home as was
"Star." Nevertheless the sight of those
yellow eyes, blinking contentedly from the
cushions of the splint-bottomed rocker,
was too much for her, and she dropped into
the nearest chair and sobbed aloud.

"What is the matter, Grandma? Don't
you like it?" cried Florence, somewhat
chagrined, and not a little alarmed at the
result of her plot.

"Like it! How could I help liking it?
Why, it's just coming home."

Grandmother looked about her and an
expression of wonderful serenity and hap-
piness shone through her tears. In the
big, unknown wilderness the timid heart
had found her own dear nest, and there she
was content.

Appleton, Wis.

NOVEMBER.

A stately figure walking through the wood;
Her features faded; in her eye a tear;
Her face the grave of beauty, sad, and severe;
A queen dethroned and in her solitude,
Her crimson robes that long the winds with-
stood,
Now trailing torn and dark throughout the
year.
In her pale hands the pendant ivy, rare;
Strip of her coronal; in widowhood;
Yet still remembering her magnificence,
She walks superbly through the leafless
glades;
She feels the splendor of her opulence
Has faded from her as the leaf's, that fades.
A queen indeed in royal impotence
She sweeps — how proudly! — down into the
shades.

— LLOYD MIFFLIN, in "At the Gates of
Song."

A STEM OF BUTTERCUPS.

IT was late in October and the white frost
looked that early morning like a thin man-
tle of snow on the meadows and the hill-tops. The
garden flowers had been killed by the frost, and
the wild flowers had served their day and gener-
ation and lay in blackened heaps by the road-
side. The leaves had fallen from the trees and
the north wind had blown them into piles and
mounds about the sheltered nooks and fences.
Walking over the meadow in the early morning
hour, the crackling of the crisp grass under foot
set us thinking of the beauty of the season, and
sorrowing for the flowers that had gone. A
little shining amid the desolation, like nuggets
of gold, was described in the distance.

It was a stem of freshly blown buttercups
thrusting itself up through the heap of dead
leaves to attract attention. Millions and mil-
lions of buttercups had glistered on that meadow
in the summer days, so many that they were an
embarrassment of riches to be passed by unnot-
iced and unappreciated as we do with our
blessings when they are superabundant in our
eyes. But what a precious find the stem of but-
tercups was on that frosty October morning!
Dear, sweet, old-time friend! The last left to us
of the multitude who went with the summer out
of sight. So we carefully picked it, carried it
into the house, and gave it the place of honor,
for as the last survivor of its generation it was
entitled to the thoughtful tenderness of our
hearts.

How often things in life, and people, too, are
lost to sight because of a multitude of their kind
surrounding them. Left to a day when others
have departed, we learn how to value their rare-
ness, sweetness and beauty. How sad so many
come and go in the great multitude whose value
is never known and appreciated in this life!
— N. Y. Evangelist.

A COUNTRY BURIAL.

The farm-house, gambrel-roofed, gray and still,
With its guarding maples, crowns the hill.
Under the shade in the farm-yard wide,
A row of horses standing tied,
A group on the porch by the open door,
A coffin carried the threshold o'er.

An old man, grizzled, spare and bowed,
Wades through the little curious crowd
Of Sunday-garbed neighbors, shy and slow,
Gathered from hayfield and harvest row
To see her pass, after forty years,
From the scene of her household hopes and fears.

Her "boys" — bronzed farmers — as next of kin,
Bear the still burden, lift it in
To place; one daughter, not long a bride,
Stands with white face at her husband's side.
Some one brings out from a darkened room
A wreath of sunny-hued garden bloom.

The parson's chaise leads, down the road,
The one-horse hearse with its silent load.
The stiff, sad mourners, theirorrowed black
Powdered with dust from the drought-parched track.

A train of wagons that creak and swing,
In decorous order following.

There on the plain in pitiless light,
A cluster of headstones blank and white,
A pile of fresh earth, cool and brown,
A gray-haired sexton, his spade laid down,
Waiting their coming. Does no one know
That he loved her fifty years ago?

Behind, a band of the river blue,
A curl of smoke where a train dashed through,
A dark, stern mountain, a pile of cloud,
A locust humming long and loud —
Hints of earth's ceaseless growth and strife,
Ignored, forgotten, this ended life.

"Beyond the river," the choir chant;
"Dust to dust" — is it empty cant?
That the parson reads? What man will say?
The hard earth rattles, they turn away;
A few spent sighs from the friends bereaved,
The neighbors satisfied, half relieved.

The sun sinks deep in a rose-flushed west,
The cloud-pile loses its purple crest,
The dew-chill rises, the frogs croon low,
From farmhouse windows the lamp-lights glow
To cheer the living. The dead left none
To molder? Nay, by the Risen One!

A worm crawls out from an upturned sod,
A white moth flutters above a clod,
A passing breeze on the new mould flings
A maple seed, with translucent wings.
So nature offers her comfort dumb,
In small, sure pledges of life to come.

That Power which opened the rock-sealed cave,
Yet parts the threads of a chrysalis' grave,
Rocked with an earthquake Calvary's cross,
Lifts deathless love over mortal loss,
Shows stars their courses, sets atoms free,
Shall guard this sleeper eternally.

— RUTH HUNTINGTON SESSIONS, in *Congregationalist*.

ANNIE CRADOCK'S WALK.

THE wind was northeast for the third day.
The streets were wet, the sky was dark;
and Annie Cradock knew that out of the house
the air was horribly raw and chilly. She also
knew that indoors the air was hopelessly hot
and headachy. Thomas did not mean to come
again to see to the furnace fire until four in the
afternoon; and, therefore, with entire disregard
of Mrs. Cradock's directions, he had filled the
fire-box to the top, and poor Miss Annie was
taking the consequences. "How shall I live
through the day?" she said. "I cannot go out
this horrid day, yet I shall die if I stay at
home." She took up her "Chamberbrough on
the Impaired Personality of Archetypal Animals,"
but she could not fix her attention on it. "There
is nothing to read," she said.

"How shall I live through the morning?"
Then she remembered how Dr. Primrose had
said on the last Sunday that every intelligent
human being ought every day to go into the
open air from these "prisons which we call
homes." Her first thought was to put on her
India-rubber boots and her waterproof and walk
to his house and defy him. For his house was
only a mile and a half away. But, as she drew on
her storm gloves, she saw her Aunt Chloe's copy
of *Our City* which Aunt Chloe had carelessly left
when she called the day before.

Now *Our City* is a modest little monthly magazine
which tells what is needed in Boston, and
tells of some things which Boston were better
without.

Annie opened the little magazine, and something
she saw about the corner of Shawmut
Avenue and Cornhill Street attracted her. She
forgot Dr. Primrose and her defiance, found
that umbrella which is not hurt by the rain,
and walked bravely across to that corner.
Drabbed and cold, she opened the corner door,
and was welcome instantly with the simplest
cordiality, as if she had been there fifty times.
The truth is, it is the business of those people
to welcome those who come in from storms, and
they know how. In this case they did not
know whether this girl in a wet waterproof
were on her way to Milk Street to out off her
coupons or whether she had come up from Fall
River to seek for a place at an intelligence office,
and had lost her way. So they rendered to her
simply the exquisite hospitality of a home.
They took off the wet waterproof, and sent it to
be dried by the furnace.

Annie Cradock was a little confused.
"I have come — I wanted to know — I
thought, perhaps — I saw in the paper — perhaps
you could tell me — well! I suppose —" And
then she laughed. "Could you let me see the
babies? You know I don't know much about
babies. But I thought anyway I could play
with them, and perhaps you would let me take
care of them."

Why, of course she could! To tell the whole
bottom truth, her presence was very desirable

as a helper; for only that morning a mother of
one of the big girls had tumbled downstairs
and sprained her ankle, so that Bridget had to
stay at home and take care of things there. In
a minute Annie Cradock was led through a
labyrinth of nice little beds, in three or four of
which as many little witches were sound asleep.
Then she came into the baby's own parlor,
where twenty or thirty of them were creeping
or scrambling about on the floor, and where
there were sufficient supplies of warm milk and
cold water, of porridge and of biscuits, of
blocks and rag dolls and other playthings.
There was, also, store enough of general jollity
to have supplied Annie Cradock's parlor at
home with its usual ration of that commodity
for a hundred and thirteen days. Annie Cradock
seized a little curly-headed boy about
eighteen months old; and she instructed him
and he instructed her, and she educated him
and he educated her, till it was time for her to
give him his bread and milk and to put him to bed.
Then she kissed him, and bade all her new
friends good-by. She went home, and sent \$2
to Mr. Helms at the corner of Shawmut Avenue
and Cornhill Street. And she wrote a letter to
the dean of Vassar College, to say that she had
determined not to take the post-graduate course
that winter.

As she went about afterward to the Mayflower
Club and the Browning Club and the Castilian
Club, and to the meeting of the King's Daughters
and the meeting of the Daughters of the Colonial
Dames, and to the meeting of the Fatherless
and Widows' Society, and to the meeting of the
Daughters of the Mayflower, and to the meeting
of the Industrial Union, and to the Sewing
Circle at her church, and to the annual meeting
of the Society for Providing Occupation for the
Higher Classes, she described her morning at
the Day Nursery. And so it happened that two
hundred and ninety-nine other girls sent each
a crisp \$2 bill to the same Mr. Helms.

And so it happened, or might have happened,
or ought to have happened, that he and his
were able to carry on for a year their welcome
to strangers, their rescue of drunkards, their
bath-rooms for the dirty and hot, their reading-
room for the clean and cool, their staid room
for boys, their Dorcas room for girls, their car-
penters' class, their cobblers' class, and their
printing-office. — EDWARD EVERETT HALE, in
Christian Register.

About Women.

— Mrs. Julia Ward Howe, of Boston, called
for Europe last week, intending to remain there
until next spring.

— The students of Lasell Seminary have
come out strong against woman suffrage. A
meeting was recently held at the Seminary and
every girl was requested to vote on the question.
There were 133 votes cast, and of these 81 were
against and 42 in favor of woman suffrage.

— Miss Mabel Percy Haskell, an American
girl, living in Paris with her mother, has just
been decorated with the grand cross of the
Order of the Mérite, by Prince Guy de Lussignan,
for her rare talents as a miniature-painter
and writer. Miss Haskell painted a miniature
on ivory of the Princess Lussignan, which is an
exquisite work of art. The cross of the Mérite
is a beautiful order in gold and deep blue enamel,
with the arms of the royal house of Lussignan
in high relief in the centre. The whole is sur-
mounted by a gold crown. *Harper's Bazar*.

— The *N. Y. Evening Post* says: "Green-
wood, Indiana, is the scene of a novel and pro-
tracted fight against the saloon. The forefront
in the attack is held by the Woman's Christian
Temperance Union, and their weapons are legal
ones and the power of a counter-attraction.
Whenever a saloon is started in the town the
temperance women immediately open a rival
establishment near by, where they vend ice-
cream or oyster stews, according to the season.
Greenwood is a small place, and a strong
appetite for liquor with a contemptuous disre-
gard of Mrs. Grundy is needed by any one who
would dare to enter the saloon under the watchful
eye of the women across the way. Their
own enterprise is liberally patronized by sym-
pathizers in their cause, and thus the funds are
obtained wherewith to prosecute the liquor-sil-
ler when he is detected in violating any provision
of the law, which he is morally certain to do.
Two saloon-keepers have been forced to
quit the business, and the war against a vici-
tiousness third one is on, with prospects of an-
other victory for the oyster-venders."

— "One of the saddest things which I have
come across," said Mr. Irvine, of New York, "is
the exposure to vice to which many women are
put. I referred to this in my sermon yesterday.
My eyes were first opened to it by the remark
of an agent of a house-owner. 'A man may
have to say that he cannot pay the rent, but a
woman need never say so.' I pressed him for an
explanation, and came near knocking him down
when he told, with brutal frankness, how many
agents took advantage of the defenseless con-
dition of widows with small children, and gave
them their rent as the wages of sin. I immedi-
ately began an investigation, and found five
women near my church who had fallen recently
in this way. They were driven to it by unprin-
ciple agents. They could not bear to see their
children turned into the streets. I am making
strenuous efforts to keep these women out of
the power of these agents. A basket of groceries
was taken — one of them this morning." —
Women's Journal.

"THE BEST THAT I CAN."

A LITTLE star, shining out in a dark night
upon the world, seemed to find its
silvery beams lost, and had almost decided it
was not worth the effort any longer. "It is
such a gloomy night and there is not another
star visible anywhere, why should I shine? I
cannot penetrate this folding gloom," said the
star. "But then I may be a part in God's great
plan, and if so I ought cheerfully to do the best
that I can." So the star shone on all the long
hours through, and the little beams it cast
seemed lost, but not so. A mighty ship, tossed
about upon the ocean bed, beset with danger,
sought guidance by the star, and when the
morning light dawned, the captain turned to
his first mate and cried in tones of cheer.
"Thank God for the light shed by that star! It
has taught me the lesson never to despise the
sum of small things."

A tiny snowdrop, the first gem of spring,
lifted its wee head through the soil, and blossomed
in obscure beauty. "How is this?" it
cried. "There are no other flowers blooming
anywhere that I can see. Is it possible that I
am the only one? The earth looks so drear and
desolate I have a great mind not to stay." The
north wind swept along with its cutting blast
and bent the stem of the snowdrop until it
touched the earth. "I might just as well have
remained underground," said the snowdrop,
despairingly, "since I seem doomed to die alone
and unseen." Just then a boy hurrying along
the path paused suddenly, then stooped and
lifted the snowdrop tenderly. "Ah! how she
loves these beautiful flowers," he said, "and
now I can place it in her hand." Guarding it
from the wind, he ran on, entering the door of
a humble home, and there, in the coffin, where
one lay sleeping the sleep which knows no wak-
ing, he placed the spotless flower. He had not
shed tears before, his grief had been too deep
and full of anguish, but the flower was the
symbol of death, and its spotlessness resembled
the life his loved one had entered. Then the
tears fell, the flood-gates were opened, and the
snowdrop was bathed in the precious dew.

"What is the use?" said a fleecy cloud. "I
hold but a few drops of water at most, and they
would be lost on the dry and parched earth.
Why, I could scarcely bend the head of a lily,
or revive the drooping daisy. Yet I am part of
God's great plan, and what I can do I must do
promptly and uncomplainingly." So a few
scattered raindrops fell, then more and more,
until mother earth put on new verdure and
beauty and blossomed anew.

"The best that I can!" and each one carefully
and prayerfully following that rule, would cause
the earth to resemble the primitive state, and
the kingdom of Christ would not be far re-
moved. — H. U. DU BOIS, in *Christian Intel-
ligencer*.

NO TURKEY.

"WE ain't going to have any Thanks-
giving at our house," said a small
girl with flaxen braids, to her sturdy, eight-
year-old neighbor.

"No Thanksgiving! Why not?" There was
a shocked sympathy in the voice which asked
the question.

"Cause papa's been out of work, and mamma's
been sick, and we can't afford a turkey." The
little maid's voice had been tremulous through-
out the conversation, and now it broke into a
sob.

The boy looked on awkwardly, but with an
evident desire to impart comfort. "But your
father's got work now."

"Yes, I know."
"And your mother's a lot better, so she can
be 'round."

"Yes."
There was just a trace of indignation in the
would-be consoler's tone as he burst out, "Well,
then, I should think that you could have a
Thanksgiving without a turkey."

From the corner where we waited for the de-
layed street-car, we smiled over the conver-
sation, and then grew grave as we realized how
many imitators the little maid finds among
those of us who are older and should be wiser.
Prosperity comes back to our home, the angel of
death is stayed, the shadow of sickness is lifted,
but perhaps the turkey is lacking, and straight-
way we decide that we can have no Thanks-
giving. — *Young People's Weekly*.

Boys and Girls.

THE SHAGBARK SOCIAL AT SUNSET
HILL.

Grace M. Austin.

Springfield, Mass., Oct. 25, 1897.

MR. CHARLES EATON — DEAR SIR: Yours of
the 23d at hand. We are paying nine cents per
qt. for "shagbarks," or hickory nuts, and will
take all you wish to furnish.

Respectfully yours,

SMITH BROS.

Per C.

Charlie Eaton read this over three times
as he climbed the hill from the village
to his home. When he reached the gate he
gave an emphatic nod, shouted "Done!"
and vaulted the fence.

Sunset Hill Chapter of the Epworth
League was far from rich in money, but it
was brimful of energy and ambition. Its

meetings were held in a school-house where
there was also preaching on Sundays by a
student from the neighboring academy.
The last Friday evening this room had been
the scene of a lively yet puzzled business
meeting.

"Mr. President," said May Somers, the
Literary vice-president, "our department
must have the money to purchase the Read-
ing Course for this year. It is better than
last year's, and you know those books were
read till we had to sew the covers on."

"And we need forty-nine cents in Mercy
and Help to pay the freight on our barrel
of fruit and vegetables for the Epworth
Settlement in Boston," said Ed Weeks.

"Don't forget," spoke the treasurer,
"that we must pay our dues to the gen-
eral treasury, and also the quarterly three
dollars we pledged for the pastor's salary."

"It foots up about seven dollars," said
Charlie Eaton, the president, soberly, "and
I rather fall to see where it's to come
from."

A general silence showed the general
agreement with this view, and the problem
was still unsolved when all reports had
been made and the meeting was adjourned.

Charlie's sister Lou was a stenographer in
the city, but she still kept her membership
and interest in the little country League.
Saturday noon she came home to stay over
Sunday, and Charlie confided his League
worries to her that same afternoon as they
scrambled over the hills together. When
he had finished, Lou said abruptly: —

"Isn't there a good crop of shagbarks on
the hills this fall?"

"Yes," said Charlie, wonderingly; "but
it seems to me you change the subject
rather quickly."

"Not at all, Mr. President. I almost
think the two subjects belong together."

"You mean — O Sir, do you suppose —?"

"Write and see."

Some time during Wednesday each mem-
ber of the League received a bit of paper,
out in the shape of a walnut or hickory nut,
and made more real by deft water-color
splashes on one side. On the other was
written: "Your presence is requested at a
Shagbark Social of the Sunset Hill League,
Friday evening, Oct. 29. Please bring, if
possible, a peck or more of nuts as your
admission fee."

An inkling of Charlie's scheme leaked
out, and between Wednesday and Friday
there was much scurrying of the hills and
many visits to nut hoards in the garrets.

Just inside the entry door of the school-
house on Friday night stood a solemn row
of five empty bushel baskets, not destined
long to remain so, for the results was greater
than Charlie's hopes, and two additional
baskets were sent for.

Within, the school-house looked like a
veritable harvest festival, for corn-stalks
and autumn branches almost hid the walls,
a thick carpet of leaves covered the floor,
wheat sheaves stood in the corners, while
pumpkin lanterns grinned on every win-
dow-sill and in a row on the shelf.

As each one entered he was given a bag
of fifty nuts, "for currency;" and there
were varied ways to spend this. There
were several little tables where for ten nuts
one could be served with dough-nuts or
nut-cake, with a glass of what the merry
serving maiden declared was "nutade,"
though it must be confessed the water re-
ceived scanty flavoring from the nuts in
the bottom of the tumbler. At a gay red
booth for five nuts you had your fortune
told, while in another corner for ten nuts
you were given a toothsome bit of nut
candy.

The League quartet sang a lively nutting
song; May Somers recited Lowell's "Court-
in'" making Huldie sit "cracking nuts"
instead of peeling apples; and Ed Weeks
read a three-minute paper on "Old Hick-
ory," or President Andrew Jackson. Slips
were passed for the members to write lists
of all the kinds of nuts each could remem-
ber, and a prize of a fine cocoanut reward-
ed the longest list. There was not a dull
moment or a painful pause in the whole
evening, and no one thought it was ten
o'clock when the student-pastor tapped on
the desk and said: "Let us have a word of
prayer before we say good-night."

The following Tuesday Charlie Eaton tore
open a letter in haste, to read: —
MR. CHARLES EATON — DEAR SIR: Your con-
signment of nuts rec'd. They are excellent.
Enclosed find check for \$15.84.

Respectfully,
SMITH BROS.

"Oh, hurrah!" he shouted. "This means
we can rent an organ for the winter. Good
for Lou, and the nut trees, and the Shag-
bark Social, all together!"

Wilbraham, Mass.

Editorial.

NATIONAL CITY EVANGELIZATION UNION.

WE gladly devote several pages of this issue to a quite full report of the proceedings of the annual convention of the National City Evangelization Union, just held in our city. As the problems with which this conference grappled are the most urgent that confront vital Christianity today, and as the able representatives of this Union are men in the thick of the struggle, it is hoped that our report will receive general and attentive consideration. Those engaged in Christian work will find there a statement of actual conditions and remedial methods employed which have proved wise and measurably successful. Thus this convention, which has been very helpful to our city, will carry its influence out to our readers at large.

METHODIST BELIEF IN NO NEED OF REBUILDING.

DR. GEORGE A. GORDON, of the New Old South Church, Boston, in his recent address at the Beecher anniversary in Plymouth Church, Brooklyn, makes some frank admissions and declarations concerning Calvinism which only serve to emphasize a little what has long been manifest to unbiased observers. He says: "For all thinking men who are in any measure open to the new light and spirit of our time, Calvinism as an adequate interpreter of the ways of God with men, or even as a working philosophy in life, is forever gone." He beholds it "fallen from the control of the church," and makes "the rebuilding of the edifice of Christian belief the chief theological necessity for today. We need a temple for the intelligence. We need an intellectual basis for the new faith, passion, and enterprise of the Church of Christ in our time."

Do we? Does "the Church of Christ" need any such rehabilitation? It strikes us that Dr. Gordon has fallen into the very common error of confounding the church in general with that very small portion of the church that is most commonly before his gaze. He has restricted his view over much, and confined it unduly to the particular communions and confessions of faith with which he is best acquainted. We challenge the implication that the Calvinistic scheme has ever been fairly and fully in "control of the church," if "church" be taken in its most widely extended and strictly appropriate meaning. Because Calvinists find a "rebuilding" necessary, and are much put to it nowadays for a new "house of faith," it does not follow that the church universal has any trouble of this kind on hand. There is quite a difference between the whole body of believers the world around and the handful that have accepted John Calvin's misinterpretations of Scripture.

The Boston Transcript, from whose report we take our extracts, falls editorially into this same error, and gives this address — which it calls "epoch-marking if not exactly epoch-making," and an expression of "the desire of our time for a new house of faith, for a new body of ideas for the expanding spirit of faith" — altogether undue importance. That some people in our time feel this desire, is undoubtedly true; but this should not be confounded with a universal movement. There is no such movement.

The Congregationalists and Presbyterians had so very prominent a part in the early history of this country, and are still so strong in these Eastern sections of it, that they find it hard to recognize that Arminianism in its Methodist form has now for a good while been the prevailing type of doctrine in this land. And Methodists, we can assure our neighbors, are conscious of no need of having the edifice of their faith rebuilt. Dr. Gordon says: "If Christianity is not to be contracted into the religion of a sect, the saving purpose of God in Christ must be made to cover the race. It is true this principle is revolutionary. The affirmation that God has a Christian purpose toward our entire humanity involves an extension of the field of redemption so enormous as to make obsolete at a single stroke the whole theological map of the traditional view."

But this has always been the Methodist position. They parted with "the traditional view" of the Pilgrim Fathers long ago, and have felt no inconvenience whatever from having done so. We should say that what Dr. Gordon, and others of his

sort, chiefly need is to take refuge in the temple of truth reared by the Arminian theologians of the present day. They have had no occasion, in adapting their doctrines to the latest researches and the most recently gathered knowledge of the time, to make any "revolutionary" changes. The house still stands, with such little alterations as tend to make it more comfortable and suitable for modern residence, substantially as it was. And Methodism, very well satisfied with her abode, gladly welcomes to the shelter of her ample roof all that feel themselves uncovered now that, as the Transcript expresses it, "the old tenement of Calvinism is rattling down."

Baptists Protest against Close Communion.

ONE of the most noteworthy events in denominational history occurred last week in the proceedings of the Baptist Congress, which met for its fifteenth annual session in Chicago. It is significant of the trend of thought in that body that the subject of open communion should be put upon the program as a regular topic for discussion. The attitude maintained by the denomination in the United States, until recently, has been that the question was settled beyond a doubt, and was not, therefore, debatable. That American Baptists are moving slowly but inevitably to the position maintained by their English brethren who practice open communion, is clearly shown by the deliberations of the body at Chicago. The subject was handled in a thoroughly frank and fearless manner. The subject, "Is Baptism a Prerequisite to the Lord's Supper?" admitted of no equivocations. Dr. O. P. Gifford, of Buffalo, so well and favorably known in this city, read a carefully prepared paper in which he unreservedly advocated open communion. From the Chicago Times-Herald report we present the following: —

"Rev. Dr. Gifford read the only paper on the subject, and argued from beginning to end against the close-communion view. His remarks were listened to with breathless attention, and more than ever when he drew a parallel between circumcision and baptism, and concluded with the following summary of his argument: 'In the closing verses of the second chapter of Romans Paul argues that disobedience to the law cancels circumcision, whereas the Gentile without the law, keeping the righteousness of the law, has his uncircumcision counted for circumcision. For circumcision writes immersion. Immersion profiteth nothing to him who breaks the law of the new life in Christ Jesus. His immersion is reckoned uncircumcision. But the uncircumcised man who keeps the law of life, to him his uncircumcision is reckoned immersion. 'He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.' He is a Christian which is one inwardly, and immersion is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. If immersion is prerequisite to the Lord's Supper, it is also prerequisite to the entire Christian life, as it was in the morning of Christianity's day. If uncircumcised men can assume Christian prerogatives in everything except the Lord's Supper, without flagrant impertinence, I cannot see why their presence at the Lord's Supper, even in a Baptist church, is an impertinence. Under the changed conditions I conclude that immersion is not a prerequisite to the Lord's Supper, neither is any form of initiation Scriptural.'

"Dr. Gifford's paper was enthusiastically applauded, and before the orthodox had fully recovered from the shock, they received another in the extemporaneous address of Rev. Dr. R. H. Conwell, of Philadelphia, who argued against the principle of close communion from the other leading principles of the Baptist faith. He said it is a cardinal principle of Baptists that every man has a right to worship God according to the dictates of his own conscience. If that is true, there is a sacred region of independence which the church should not invade, and which it should not desecrate with its mandates. The logic of this situation compelled him to say that if a man thinks he has been baptized, no one has a right to forbid him the table. He then argued to the same conclusion from the design of the Lord's Supper. Its sole use was as a remembrance of Christ, especially in His passion and in His sacrifice for sin. Any one, therefore, who could spiritually appreciate and remember these facts was entitled to commune. He then took the Baptist principle that every believer is a priest as much as the minister, and argued that, therefore, the minister has no right to exercise a priestly function by barring any one from the Lord's table. Finally, he claimed that the doctrine of close communion implies baptismal regeneration, which is opposed to Baptist principles. In his close Dr. Conwell said that when a Baptist minister met him and his old mother at the Lord's table, and welcomed him, but spurned his godly mother, in spite of her faith and holy living, it was simply 'soul persecution.'

"Theodore M. Banta, a layman of Brooklyn, said that he read a few days ago in the New York Examiner that 'open communion was as dead as Julius Caesar,' and he had come all the

way from Brooklyn to the Congress to attend the funeral. Then he said: 'I glory in the fact that I am an open communionist. I have been a Baptist forty years. For sixteen years of that time I was a close communionist. Then I got troubled about it, and got a large collection of close communion documents and read them and they made me an open communionist.' Mr. Banta complained that the close communion Baptist prescribed a ceremonial prerequisite to the Lord's Supper, while the Methodists did not, and read from the Methodist Discipline the invitation given at the Supper. Finally he contended that the object of the Supper was the remembrance of Christ, and any one who wanted to remember Him was welcome to the Supper."

Addresses were also made in favor of the traditional American Baptist idea, but all the reports of the proceedings indicate that the Congress was emphatically in sympathy with open communion. It must, it will, be so, for nothing can stand in this enlightened Christian age, in any of the denominations, which does violence to plain Scriptural teaching and to the mind and spirit of Christ. He who came to declare the great truth of human brotherhood never could have intended to build this Baptist wall of partition between Christian disciples. Profoundly loving and admiring this great sister church as we do, we devoutly rejoice in the evidence of a change that shall remove the last and only barrier that disturbs our fellowship.

A Sign of the Times.

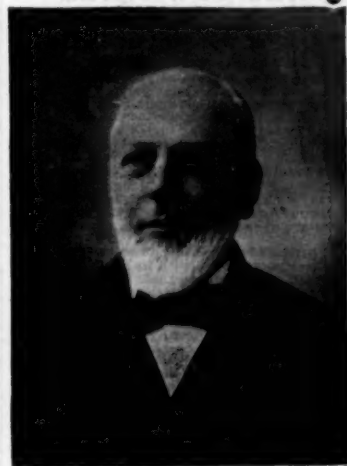
ONE of the most significant signs of the splendid triumph of Arminianism and the utter rout of Calvinism, along the whole line where it fought so fiercely a generation or two ago, is found in the admirable series of Yale Lectures put forth recently by Dr. Henry Van Dyke under the title, "The Gospel for an Age of Doubt." His orthodoxy is apparently certified to by Princeton as well as Yale, for he carries a degree in divinity from both these conservative institutions; but it is an orthodoxy that might well make the fathers turn in their graves. He clearly sees that no gospel which sympathizes with what is distinctively Augustinian can have a bearing in this age, and he expresses himself about as plainly on the subject as did the Methodist itinerants a hundred years back. He says that "this theory of the absolute and unconditional sovereignty of God is so far from being for God's glory that it is apparently for His shame and dishonor," "reflects a dark shadow of discredit upon His moral character," "is a moral nightmare." "Between the unknowable God of agnosticism and the unlovable God of absolutism, the choice, such as it is, lies on the side of agnosticism. It is unspeakably better to doubt God's very being than it is to doubt His eternal goodness and His moral integrity." Speaking of the doctrine of election and of the natural question based upon it, "Is God arbitrary, partial, unjust?" he says: "It is an idle thing to answer this question by an appeal to God's absolute right to dispose of all His creatures as He will." "It is an idle thing to answer this question by saying that God is under no obligation to be good to everybody, and that therefore He may be good to whomever He pleases." "It is an idle thing to answer this question by an appeal to ignorance, and to say that God selects some men to be saved and leaves the rest of mankind to be lost simply for His own unsearchable and inexplicable glory." He shows, just as Methodist preachers have always shown, that God's glory is identical with His goodness, that "the idea of an irresponsible God is a moral mockery," that a thing may be logically true yet morally false, and that both Jesus Christ and Paul expressly taught the very doctrine of free will for declaring which John Wesley was called the vilest of names by those who claimed to stand for free grace and accounted themselves the only authorized orthodox expounders of Scripture. Verily, the world moves, and in the right direction.

Death of Rev. William S. Jagger.

FOR the third time this year the New England Conference is bereaved, and on this occasion a pastor is taken from the midst of his flock — taken with appalling suddenness. Mr. Jagger, since last April at Graniteville where he was greatly beloved, was making an address Wednesday evening, Nov. 17, in the vestry of his church, before a lodge of Good Templars and many others who crowded the room. He spoke in his usual deliberate manner, giving no signs of excitement or fatigue. But a few moments after taking his seat he dropped dead, from heart disease. The loss of a step-son some three weeks before deeply affected him, and may have brought on the fatal attack. He is survived by two other step-sons and a wife, who, in this double bereavement so peculiarly afflictive, has our sincerest sympathy, and will be remembered in a wide circle of prayer.

Rev. W. S. Jagger joined the Conference in 1871, and for more than a quarter of a century has faithfully served the Master in ten charges: South Athol, South Hadley Falls, Westfield, West Parish, Shelburne Falls, Palmer, Shrewsbury, Upton, Saxtonville, Conway, and Franklin. Although more than sixty years of age, he never seemed better fitted for work, and the brethren who heard his admirable sermon at the Sterling camp-meeting last summer spoke in high terms

of its marked excellence. There was no flaw upon his record. His character commanded universal respect. He was warmly identified with every good cause. And it is especially noticeable that among the last sentences he



Rev. William S. Jagger.

uttered was a wish that his closing days might be spent in the advocacy of temperance. In few cases has a desire of this kind been more literally granted, or the passage from labor to reward been so immediate.

Mr. Jagger's funeral occurred on Saturday at Graniteville, and was conducted by Rev. D. H. Ellis, D. D., an intimate friend, and the interment took place at Sterling. Rev. G. F. Eaton, D. D., his presiding elder, who was kept from being present at the funeral, as he intended, on account of a mistake in the telegram, which gave the wrong hour for the service, writes of the deceased: "I considered him, after hearing him several times, one of the best sermonizers and charming preachers in the New England Conference. His sermons in manuscript were full of choice gems of thought clothed in beautiful language, and, if printed, would, I am sure, rank with the best of our sermonic literature. He was a noble, pure and beautiful Christian character. I weep with the widow and cons in their great sorrow."

Personals.

—Rev. Dr. and Mrs. R. S. Rust are spending several days in New England among friends in Ipswich, Lynn and Boston.

—Rev. G. S. Batters, of Somerville, addressed the students of the School of Theology last week upon "The Minister in his Palpit."

—Rev. Franklin Hamilton, of Newtonville, will report the proceedings of the Methodist Congress at Pittsburg for our columns.

—Bishop Goodsell, who has been at his summer home, Short Beach, Conn., with his family, will soon take up his residence in Chattanooga, Tenn.

—Dr. D. A. Whedon and wife, who have spent the summer and autumn at Cortland, N. Y., have gone to Orange Bend, Lake County, Florida, where they will reside during the winter.

—Rev. C. H. Talmage, of Auburn, is in attendance upon the Methodist Church Congress at Pittsburg. On his way thither he visited Wyoming Seminary at Kingston, where he prepared for college, graduating in the class of '77. The following telegram is received from him as he goes to press: "First two days of the Church Congress a large attendance, deep interest, encouraging consecrated scholarship, and the manifestation of a delightful Christian optimism."

—Bishop Warren was in Boston on Monday. He will proceed to South America, sailing from New York, Jan. 30, to look after the interests of our work there, which at some points is critical, and to hold the Conference. Bishop McCabe will preside at the Missouri Conferences which were assigned to Bishop Warren.

—Rev. Homer Eaton, D. D., of the Book Concern, will spend Sunday, Nov. 28, with his longtime friend, Rev. W. J. Heath, of Ashbury Church, Springfield, preaching a missionary sermon in the morning and delivering an address in the evening upon the "Publishing Interests of the Church."

—John Cotton Dana, of Denver, was chosen Librarian of the Springfield City Library, Nov. 17, to succeed Dr. William Rice, who died in August. Mr. Dana is one of the leading young librarians of the country, and was president of the American Library Association in 1896. He has been in charge of the Denver Public Library for eight years.

—Hon. Alden Spauld and Hon. Jonathan A. Lane, representing the Boston Merchants' Association, in company with ex-Congressman Henry F. Merritt, had an interview with President McKinley, Nov. 18, for the purpose of urging upon the President the desirability of adopting regulations to prevent the practice of undervaluing goods imported into this country.

— Dr. and Mrs. J. W. Hamilton were in Boston last week.

— O. H. Durrell, Esq., sails for Europe this week, to be absent until Christmas.

— We received a pleasant call on Monday from Rev. Isaac N. Dalby, D. D., presiding elder of Rochester District, Genesee Conference.

— We are gratified to learn, as will be seen elsewhere, that Bishop Cranston will preach at Stanton Ave. Church, this city, Nov. 28, in the morning.

— Rev. Dr. W. A. Saville has been transferred by Bishop Andrews from the Northwest Kansas to the Holston Conference and stationed at Harriman, Tenn.

— Rev. A. A. Gee, recently appointed superintendent of the New Mexico Mission, is dead, but particulars concerning his illness are not yet received.

— W. H. Ruston, of the *Traveler*, well known to many of our readers, is nominated by the Republican Party as candidate for the school board of Malden.

— Rev. Dr. C. F. Creighton, formerly chancellor of Nebraska Wesleyan University, has just been appointed to Circleville, Ohio — a charge which he served twelve years ago.

— Rev. J. L. Estey, of Cambridge, a supernumerary of the New England Conference, reached his 80th anniversary, Nov. 17. He is in very comfortable health, as is Mrs. Estey also. They have been married fifty-eight years.

— As an illustration of the abounding labors of Bishop Mallalieu, we learn incidentally that while in attendance at the meeting of the General Missionary Committee, which convened on Wednesday and adjourned the next Tuesday evening, he preached ten times.

— At the home of Bishop R. K. Hargrove, Mrs. Lucinda B. Helm died, Nov. 16, from heart disease. She was a daughter of ex Governor Helm of Kentucky, a leader in the mission work of the Methodist Episcopal Church, South, and editor of one of the papers published by the Woman's Piousness and Home Mission Society of that church.

— A reception was given last week, at Tremont St. Church, to Rev. Dr. and Mrs. J. D. Pickles, under the auspices of the Ladies' Benevolent Society and the Epworth League. Mr. Joshua Merrill was the presiding officer, and short addresses were made by Rev. Messrs. George Skene, F. N. Upham, G. H. Perkins, Presiding Elder Mansfield, and Rev. Dr. Williams.

— Rev. Nathan Tibbals, the founder of the publishing house of N. Tibbals & Sons, died on Saturday in Brooklyn, aged 83 years. He was born in Milford, Conn. He was active in the Methodist Episcopal ministry for a dozen years. In 1848 he founded the publishing house of N. Tibbals & Sons, which subsequently became the Tibbals Book Company. He leaves four sons and four daughters.

— Lord Acton, general editor of the Cambridge Modern History, to be published in twelve volumes by the University of Cambridge, England, has invited Dr. Melville M. Bigelow, of Boston, to write for the work the history of the United States from 1775 to 1789, on the constitutional side, and Dr. Bigelow has accepted. The most distinguished historians of Oxford and Cambridge have been engaged upon the work.

— Rev. Harry E. Stetson and Miss Ethel S. Varney were united in marriage at the home of the bride, in Oldtown, Me., Oct. 30, by Rev. E. H. Boynton, of Bangor, and Rev. C. L. Banghart, of Oldtown. The bridegroom is the popular and successful pastor at Georgetown, Me., and the bride has been for several years a very popular teacher in the public schools of her native town. The gifts were numerous and beautiful. Mr. and Mrs. Stetson left on the evening train for their charge, where they will enter at once upon their life-work.

— The *Christian Advocate* of New York says: "Dr. S. L. Baldwin has had rather an unusual experience in baptizing grandchildren of Chinese missionaries. On Sunday, July 25, he baptized his own grandchild, Ralph Alden, son of Ralph A. and Charlotte Baldwin Frost, in Brooklyn; the following Sunday he baptized Eunice, daughter of William F. Gibson, and granddaughter of the late Dr. Otis Gibson, in San Francisco; and on Sunday, Sept. 19, he baptized Elizabeth, daughter of George D. Lowry, M. D., and granddaughter of Dr. H. H. Lowry, at Peking."

— At the home of Mrs. C. M. Chase, on Commercial St., Winterport, Me., Thursday morning, Nov. 18, a quiet but very pretty wedding took place, the contracting parties being the accomplished daughter of Mrs. Chase and the late Rev. B. F. Chase, of the New England Conference, and Rev. Charles L. Banghart, a member of the East Maine Conference, and pastor of the church at Oldtown. The ceremony was performed by Rev. J. P. Blumton, pastor of the bride, in the presence of a few intimate friends of the family. The bride is one of Winterport's most popular young ladies, prominent in church work and society circles, organist of the church and choir director, president of the Epworth League, and teacher of a class of young men in the Sunday-school. The presents were numerous and beautiful. Mr. and Mrs. Banghart were driven to Bangor in the afternoon and took the train for Oldtown, where a wedding supper awaited them, and a reception in the church parlors in the evening.

— That is a thoroughly deserved but very appreciative tribute which Rev. Dr. Charles A. Berry, of England, paid to Frederick William

Robertson in the address which he delivered upon Henry Ward Beecher at Plymouth Church, Nov. 7, when he said: "Frederick William Robertson, of Brighton, has been in England perhaps the most widely potent religious force of the Victorian era, introducing preachers to a method of Biblical interpretation which made the Book more divine by making it more human, lifting the truth of God into celestial light by showing how its ramifications reached through all the darknesses and shadows of human life."

— A deeply impressive memorial service in honor of Rev. Dr. William Rice was held the evening of Nov. 15 by the City Library Association of Springfield in the lecture-rooms of the beautiful Art Museum. The *Springfield Republican*, in the issue of Nov. 17, giving a full report of the same (which covers a page and a half), says:—

"It is seldom that any citizen is followed to the grave by such marks of universal regret and esteem as the death of Dr. Rice has evoked, and doubly rare is it for a librarian, a man of books, the servant of the reading public, so to endear himself to the whole community. If any one thing was made conspicuous in the excellent addresses of last evening, it was that Dr. Rice was something vastly more important than a mere custodian of books. No mechanical perfection in his profession, no far-reaching erudition, no ingenuity in devising improved systems of classifying and giving out books, could have made such an impression upon all kinds of people. It was the man behind the librarian, the shrewd, far-seeing, never tiring enthusiast, whose practicality interested men in spite of themselves, and not only built up a great library, but made the city realize its value and its educational importance, whose praises were sounded."

Affectionate and tender tributes were given by James A. Rumlil, Dr. T. M. Balliet and Rev. George C. Baldwin, Jr., and a comprehensive and exalted estimate was delivered by George S. Merriam.

Brieflets.

All Church News and the report of the annual meeting of the Freedmen's Aid and Southern Education Society, already in type, are unexpectedly but unavoidably crowded over to the next issue.

We are very much gratified to announce that the General Missionary Committee will hold its next session in Providence.

Bishop Vincent, speaking to pastors, says: "Put our church papers into the homes of your people. Send for specimen copies to distribute. Urge the people for their own sake and for the sake of their children to read them. Insist upon it. You can, if you will, more than double their circulation."

Those who are receiving sample copies of this paper are cordially invited to become permanent subscribers. Free for the remainder of the year to subscribers for 1898.

The Epworth League Page, edited for the first time by Rev. F. N. Upham, which appears in this issue, fully confirms our promise of what this department would become under his skilled management.

We are constrained to exhort the ministers of our churches to exercise great caution in the matter of allowing unaccustomed revivification, temperance reformers, or anti-Catholic crusaders, to speak in their pulpits. We chance to know that there are now in our midst women as well as men who are seeking the privilege of exploiting their causes in our churches who are unworthy of Christian fellowship and support.

Those ministers who have entered upon an earnest personal canvass for new subscribers, report encouraging success.

Under the direction of Prof. Foy Spencer Baldwin, Ph. D., members of the Economic Seminar of Boston University, with the assistance of members of the Twentieth Century Club and of the Massachusetts Bureau of Statistics, are preparing to make a thorough canvass of Ward 6 in the North End, to collect sociological data in regard to the tenement-house problem. The canvass will be made before next June, and it is expected that a body of statistical facts will be obtained which will be of great service to local sociologists and philanthropists. The work done in this way by the students of Boston University will count in one of the elective courses of study in the college.

The Michigan *Christian Advocate* says: "Every Methodist pastor should keep in his visiting book a complete and up to date list of subscribers to all Methodist papers."

The one topic of conversation in Methodist circles in Washington for the past fortnight has been the Trades Bazaar, which was held in the National Rifle Armory, Nov. 9-10. The Bazaar was under the management of the Methodist Union and the board of managers of the Methodist Home for the Aged. The Methodists of the city rallied to its support, and the merchants of Baltimore and Washington contributed generously to the tables. The gift of forty pounds of chocolates from Winthrop M. Baker, of Boston, was very greatly appreciated. Over \$2,000 will be netted to the two interests, and much of the share of the Methodist Union will go towards the relief of the North Capitol Church. Mrs. McKinley, the wife of the President, donated a pair of slippers, the work of her own hands, to one of the departments. These slippers were secured by the members of

the Metropolitan Church and presented to Mrs. Hugh Johnston, the wife of the pastor.

Will not those of our ministers who, for reasons which they have deemed necessary, have delayed the canvass for new subscribers, seize these fast closing weeks of the year for that purpose?

The Epworth Leaguer in New England should especially keep informed concerning the work of the one thousand churches in our patronizing Conferences. Such information is grouped weekly in ZION'S HERALD, and only in its columns.

We are obliged to add four pages to this issue in order to make room for the conclusion of the report of the meeting of the General Missionary Committee, and also the full report of the proceedings of the National City Evangelization Union.

The Outlook, in commenting upon the observance of the fiftieth anniversary of Plymouth Church, says: "In Plymouth Church abstract righteousness was never preached; it was applied righteousness which gave Plymouth pulpit such power and influence."

Deaconess Hospital Telephone.

"AUNT SERENA" is gratified to announce that the fund for the Hospital telephone is slowly increasing, and hopes it is an indication that the friends of the Hospital yet intend to provide the full amount needed. "Aunt Serena" cannot help wondering what has become of those good people who were so sorry last year that the fund was closed before they had an opportunity to contribute.

Previously acknowledged,	\$10 35
A Friend, Roxbury,	5 00
G. F. T. Sunapee, N. H.,	2 50
A Friend, Waltham Centre,	1 00
A Friend,	1 00
A Friend, Searsport, Me.,	1 00
H. A. F. Providence, R. I.,	1 00
H. C. C. Lebanon, N. H.,	.75
M. S. S. Rosindale,	.50
L. S. S. Westfield,	.50
	\$30 00

OUR CHICAGO LETTER.

"Dearborn."

IT is too soon after the Annual Conference to give anything like an accurate representation of the work of the church as influenced by the pastoral changes. So far as known there seems to be no opposition on the part of the churches to receiving their pastors, but, on the other hand, judged by the numerous delightful receptions, a spirit of most cordial greeting. A delicate, almost embarrassing, situation confronted the new pastor at Western Avenue, Dr. M. E. Cady, but his tact, experience, and, above all, his delightful Christian spirit, have already won the day. There will be no sudden boom, but a steady, healthy growth. Dr. J. P. Brushingham has induced the First Church authorities to brighten up the auditorium and its surroundings, and we may soon expect that with the addition of electric lights, fresh paint, and so on, "old Clark Street" will be quite transformed. The new pastor, for his part, is making the church known through novel and striking methods, with the result that the audiences are more than doubled. F. H. Sheets at Grace, M. M. Parkhurst at Fulton St., W. B. Leach at Wicker Park, Wm. Craven at Park Avenue, T. K. Gale at Sacramento Avenue, F. C. Bruner at Paulina St., N. H. Axtell at St. Paul's, W. H. Burns at Oak Park, and W. E. Wilkinson at La Grange, have begun their work in their respective parishes under the most favorable auspices. The new presiding elders are taking up their duties with all the energy and enthusiasm of youth and the facility of veterans. It promises to be a good year for Chicago Methodism.

The Preachers' Meeting has reorganized for the new year with Dr. A. W. Patten, pastor of Hyde Park Church, as president, and T. H. Greene, of Downer's Grove, as secretary. The first formal paper of the new year was by one of our Scandinavian brethren on the subject of the relation of the Sunday-school to the church. It was a spicy and thoughtful production, erring, perhaps, in generalizing from insufficient data, particularly in representing our Sunday-schools as managed and taught largely by worldly, or at least indifferent, people. The debate which followed was anything but dignified or helpful. Dr. McPherson, of the Presbyterian Church, who was present in behalf of a meeting in the interest of Christian unity, incidentally referred to the debate as an illustration of the need of Christian fraternity. The prompt and manly apology of one of the speakers went far to restore good feeling. But there is a crying need of a radical reform in the discussions at our Preachers' Meeting. Scarcely a week passes that some one or more does not indulge in personalities or in harsh and uncharitable reflections and comments. Often the subject is quite ignored while side issues which give opportunities for speakers to exploit their favorite hobbies or display their idiosyncrasies are allowed to monopolize the time. There is need of a thorough and radical change which shall emphasize ministerial courtesy and true brotherliness as well as consistent thought and strict attention to the subject in hand. The new president will merit all praise if he will, with the majority who will stand with him on this matter, insist on bringing about this much-needed reform.

Following the paper referred to was an ad-

dress a week later by Rev. C. H. Zimmerman, who has recently been transferred from the Wisconsin to this Conference, on "Christian Citizenship" — an address which advocated the plans and purposes of the Christian Citizenship League of which Mr. Zimmerman is field secretary. Last Monday the meeting was favored with an awakening speech by Professor George D. Herron, who has recently returned from Europe looking very much improved in health. He spoke with all the rhetorical power for which he is famous — and also with his usual vagueness and mistiness — on "Christ's Economics of Distribution." He gave his customary warning that we are on "the verge of a revolution."

Several of our churches are or have been engaged in special work. At Austin an eight-day camp-meeting was held, at which a number of visiting ministers preached, with the result that there were several seekers. Trinity Church has had the services of the Tamil evangelist, V. D. David, for a week or more. Rev. John Naylor, the Yorkshire evangelist, is engaged with Rev. G. K. Flock at Wabash Avenue. Dr. Carredine, of St. Louis, began a ten days' series of meetings at Metropolitan Church, Nov. 6. A helpful series of meetings, not quite revivalistic in their character, and yet possibly as helpful in the end, has been in progress for nearly two weeks at Centenary Church. They are under the charge of Mr. David C. Cook, the well-known Sunday-school publisher, and are for the benefit of the Sunday-school. They are known as "Sunshine and Starlight" meetings.

It is rumored that Mr. D. D. Thompson, the popular assistant editor of the *Northwestern Christian Advocate*, and a careful student of social questions, will soon bring out a work which will be devoted chiefly to the relation of religion to labor. Mr. Thompson is firm in his belief that the great need of the labor cause is more of the religious spirit. He cites the facts apparent in the development of labor organizations in England that religious men have ever been foremost as leaders. Mr. Thompson has spoken before several labor meetings with the result that the "cold facts" which he so skillfully presents have opened many eyes. On the other hand, his addresses before church workers have helped them to see their opportunity to reach the toiling masses. Mr. Thompson has — what is better even than his facts — a spirit that illustrates the meaning and purpose of Christianity in its relation to the poor, the burdened and the toiler. If, in addition to the important data which it will contain, the book will reveal anything of the personality of the author, it ought to be hailed with delight.

Our schools are starting out with excellent prospects. Garrett Biblical Institute and Northwestern University have their usual quota of students, while the Academy is running over, as usual. There is evidence of a purpose on the part of both students and faculty at the University to make the year noted for close attention to the legitimate work of a Christian institution of learning. As these signs multiply, as it is truly hoped they will, no one will be more ready to note and rejoice in them than the writer. This announces no change of purpose or of heart. As the criticisms of the past have been without malice, so the commendations of the future, whenever there is reason for them, shall be but the expression of a purpose to render as exact justice as is possible with our human limitations and weaknesses.

A reception was tendered on the evening of Saturday, Nov. 13, by the Epworth League of First Church, Evanston, to Drs. Schell and Barry and their respective families. It was a delightful occasion to all concerned. The date of the reception may have been timed as an expression of congratulation to Dr. Barry on his recent nomination by the Bishops to represent the church at the next General Conference of the Methodist Episcopal Church, South. In the case of Dr. Schell it may be regarded as a tribute to his well-known interest in Evanston local affairs and his labors in behalf of higher athletics at the University.

The recent appeal in the *Northwestern Christian Advocate* by Dr. Traveller, superintendent of the Chicago Home Missionary and Church Extension Society, in behalf of the organization he represents, is characterized by moderation, a careful presentation of facts, and a most praiseworthy spirit. No Methodist could fail to respond to the hope that in the next ten years the membership of Methodism in this city might be doubled. If real for the unchurched, proper courtesy to all workers in the field, the recognition of the various elements making up our Methodism in this city, shall characterize the Society's work, and the churches will respond with adequate collections, the hope may be realized.

A new Norwegian-Danish church was dedicated in Evanston on Sunday, Nov. 14, costing \$6,000. It is a well-appointed structure, reflecting great credit on the devotion of our Scandinavian brethren.

The Methodist Social Union begins its work for the coming year with W. E. Quine, M. D., as president; John Parson, vice-president; George W. Dixon, a son of ex-Alderman Dixon, secretary; and C. W. Lasher, treasurer.

NATIONAL CITY EVANGELIZATION UNION.

Seventh Annual Convention.

THE seventh annual convention of the National City Evangelization Union of the Methodist Episcopal Church was held in the Bromfield St. Church, beginning Thursday evening, Nov. 18, and continuing two days—six sessions in all. The convention brought together a large number of earnest workers, ministers and laymen, including many widely known.

Mayor Quincy gave words of greeting; Hon. Geo. H. Carter, ex-mayor of Chelsea, presided at a platform meeting; and Hon. John L. Bates, speaker of the Massachusetts House of Representatives, at a mass-meeting. Four Bishops were present some time during the convention. The thoughtful papers and speeches displayed a practical acquaintance with the work; and an observer, following all the proceedings, could scarcely fail to be impressed with the greatness of the problems considered and with the earnestness of those representative men. It was especially encouraging to see men of wealth and large business experience deeply interested in the work.

The first gathering was a "platform meeting," with Mayor Carter of Chelsea presiding. Addresses of welcome were made by Bishop Mallalieu, Mayor Quincy, and Mr. Geo. E. Atwood, president of the Boston Union; with response by Mr. Horace Hitchcock, of Detroit, president of the National Union.

The presiding officer said:—

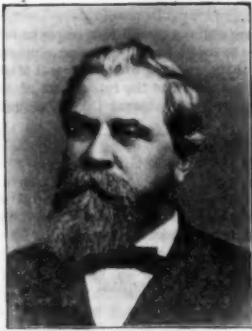
"My presence is due in some degree to the fact that I am in hearty sympathy with this kind of work. The great changes that have been taking place in our industrial conditions, changing us from a nation of farmers to one of manufacturers, merchants, and mechanics, the great influx of foreign population, the steadily increasing drift from the country to the city—all these forces upon the patriotic and Christian citizen responsibilities greater than ever before. Environment and education do a great deal toward shaping character; and what the character of these future cities is to be, we are today deciding. The great cities cannot be evangelized if we abandon the churches in the centres of population. The foreign populations cannot be evangelized if they are ostracized and abused. That church that is not striving for the salvation of souls without regard to their social standing, and working to educate humanity, is forgetting the teaching and example of the great Master. Wisdom whispers that it is wise, and patriotism tells us that the perpetuity of our free institutions depends upon it. Our first speaker is one who is especially dear to New England hearts—Bishop Willard F. Mallalieu."

Bishop Mallalieu spoke as follows:—

"I count it a joy that the brief time I am permitted to spend at home occurs at the time of this convention. I take the profoundest interest in the work that calls forth the sympathy, co-operation, toil, and prayers of the men of God who have come among us from various parts of the land. As I contemplate the interests of our great cities, my heart is stirred with deepest emotions. There is in them such concentration of population that the problems of Christianity in many respects are greatly changed. Nearly all my ministerial life has been spent in cities; so that I may claim a degree of acquaintance with the needs of cities."

His Honor Mayor Josiah Quincy, being introduced, uttered words of greeting:—

"Mr. Chairman, delegates of the City Evangelization Union, ladies and gentlemen: When I was told the purpose of this organization and the work in which it was engaged, I felt that it would be not only a duty, but a source of interest to me, to come here tonight, and come, to some small extent at least, into personal contact with those who are engaged in this line of work in the great cities, and to express, as it gives me great pleasure to do, the welcome which the city of Boston is always ready to extend to"



Rev. Lewis B. Bates, D. D.
Pastor of Bromfield St. Church.

national organizations of this character, when strangers from a distance do us the honor of paying a visit to the city of Boston in connection with their work. You are discussing problems of vital interest to those who have to do with life in our great cities, who appreciate at all the seriousness and importance of the problems presented by life as it exists today in these great centres of population. These problems are new ones. The aggregation of population in great centres is a comparatively new phenomenon. It brings with it new conditions, new social problems, new religious problems; and it requires the strongest possible organization, the greatest activity, the greatest devotion, the most willing service, to deal in any measure with these problems. If our civilization is to be worthy the name, if life is to be made better worth living for the millions centered in our great cities, then surely there is the greatest need for giving every possible encouragement to every organization—whatever may be the means through which it is working, the church or any human agency—which is engaged in the difficult work of trying to understand these problems and remove these difficulties.

"I trust that the deliberations of this convention will be helpful in this work; that those who have come from a distance, representing organizations in their cities, may derive additional knowledge and new inspiration and new courage to continue their work from the deliberations of this gathering and from the associations for which it will afford an opportunity. There is a large body of citizens in Boston who appreciate the importance of work of this character, who are deeply interested in the problems with which you are endeavoring to deal, and who will wish a hearty Godspeed to your efforts."

Mr. George E. Atwood spoke but a few words:—

"Mr. President, brethren, ladies and gentle-

men gathered within the walls of our cities, as pioneers to mark out the way for future generations. Recently I stood before the Michigan Legislature to oppose certain legislation which I believed would injure the church. Many of the legislators were unbelievers; but when I stated to them the work which the church was doing in our great cities among the poor, how it was reaching a stratum of society that no other organization dared to touch, their eyes were opened to the fact that the church is worth something to government and to individuals having property interests. We have a desire to aid you and also to get all we can and keep all we get—to do whatever we can to promote Christ's kingdom among us."

Rev. S. Parker Cadman, pastor of the Central Metropolitan Temple, New York, made an address upon the topic, "The Advance Movement of the Church in Great Cities:—"

"We cannot talk about the tremendous question of the evangelization of the great cities without appearing to use the language of exaggeration. The church of the living God has been so completely caught on the hip by the strategic movement of our civilization cityward that up to date we seem not quite to know where we are. But we are profoundly thankful that there is growing up among us an intense conviction, constantly broadening and deepening, that we may be led by the Spirit of God to make the cities of this land a part of the kingdom of Jesus Christ. That is the purpose for which we are gathered here."

"I sometimes take down 'Barter Basartus,' composed before Carlyle's liver made such inroads on his genius, and read the remarkable description of a great city. A German professor sits in his eerie perch among the rocks and hears the roar which denotes the palpitating life in the city beneath. Yet that was written forty-five years ago, when great cities had not really begun to be. I will limit myself to two specimen cities to illustrate our problem—London and New York, two cities which, I claim, are typical of the Anglo-Saxon race and civilization. London is at once the glory and the shame of every Englishman. Of its 6,500,000, 75 per cent. are natives. When I say 6,500,000, I utter words that a boy could mouth, but the full meaning of which an archangel cannot burn into our brains. In this flood of humanity one stands feeling as if the roar of its traffic was the sound of the looms of time weaving the tapestry of history. I protest I have never felt so near to God and the eternal world as when I have stood in the midst of these seething tides of confluent life in London and thought of God, Christ, and the trying-place of God and man at Calvary, and all it meant to man."

"The fact that London is so largely Anglo-Saxon makes it easier to work in. This is one of the great hopes of London civilization. In London aggressive Christian workers have the spirit of the people, the temperament, the philosophy, the sympathy, the language, on their side, in the vast majority of cases. There is, indeed, a large intermixture of foreigners."

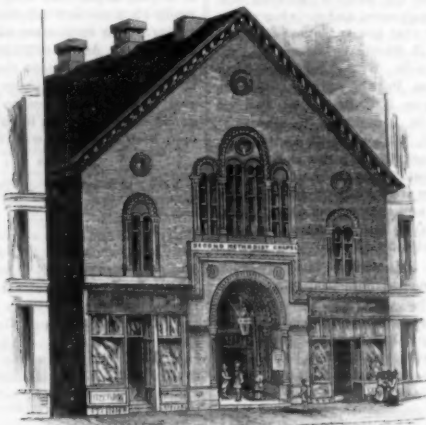
When you come to study London life in the East End, in which it seems as if the last hopes of civilization were completely engulfed, there is a slight over which one can only weep. The greatest difficulty in London is the poverty, the starvation, the sordid, miserable hopelessness of life."

"New York is another typical city which illustrates this problem. Of about 3,000,000 people in New York, 75 per cent. are foreign. I can only mention two or three types of the life there. You find in the better-to-do class a self-contented and preposterous egotism, which often invents its own maxims, and then substitutes them as laws of life for the laws of the kingdom of God. There rests upon New York among the unconverted better-to-do classes a black apathy and extreme indifference to the claims of the Son of God, which is the most appalling sign I know of in that city. Men think business is the great end of life; and their morality is of the easy-going kind demanded by Wall St. Another type of life is that of the artisan class, which is largely alienated from the church except as held in some sort of subjection by the Roman Church. The workingman in New York believes that the ethical positions of the church need revision; that the church has a bad habit of exalting men who should be just before they are generous. You cannot convince him of his error by sheer intellectual processes; you must win him. One of the greatest hindrances has been the spirit of snobbery which holds that certain men should worship in certain churches, and others, poorer or richer, in other churches graded according to their financial means."

"Again, the problem we are thus meeting shows that those great cities constitute a storm centre of terrific struggle between righteousness and wickedness. They are devouring the rural population. These great cities have amassed the opulent resources of modern society. The church must control these resources. Nowadays we have great steamships; but have we men such as were in the 'Mayflower'?"

"Methodism in the last century had to meet the brutal wickedness indicated by the signs in Fleet St. offering the opportunity to get drunk for two pence, and dead drunk with clean straw to lie on for four pence. It also had to meet the wrong thinking of men who claimed to be the guardians of society. Bishop Butler, author of the 'Analogy,' said that any man who would preach the 'witness of the Spirit' was guilty of arrant blasphemy. It met and conquered these men mightily in the realm of thought, changing the ideas of society concerning God's dealing with men. The literature of that period was tainted with obscenity. To see the influence of Methodism at this point, remember that while Thomas Oliver was being hounded by the parish authorities, his magnificent hymns were being sung in magnificent cathedrals of the Established Church."

"But there came in English Methodism, after Wesley's death, a tendency to go away from the common people. But for this some splints might have been avoided. Hugh Price Hughes said that had the forward movement come a little sooner, and had Mr. Booth been incorporated



Bromfield St. Methodist Episcopal Church, Boston.

[In this old historic church the convention of the National City Evangelization Society was held.]

that comes only by personal labor in them and by personal contact with the masses of people in them. I have faith that with the converting grace of God in the heart the possibilities of even the lowliest are boundless. I look at the Italians, and think of some of the achievements of the race to which they belong; at the Poles, and remember that Sobieski was a Pole; at the Bohemians, and remember that Hus was a Bohemian. These city evangelization toilers are to take these walls and outcasts and well-nigh hopeless subjects, and out of them build up men who, though not natives of this land, nor perhaps their fathers before them, shall become valuable citizens if the right influences are brought to bear upon them."

"Without further delay, let me say to you, dear brethren, in behalf of the Methodist people of Boston, you are most cordially welcome; and I may add that by the pastor and by all the people of this historic Methodist Church you are most cordially welcome. And I believe, if the scores of hundreds of salutes who have worshiped within these walls and who are now in glory could speak to you tonight and realize the work you have in hand, they, too, would welcome you most cordially. We give you our hearts and hands and homes and blessing. May God make this convention pre-eminent for its success in every respect!"

Mr. Horace Hitchcock said:—

"A gentleman recently said to me, 'The proverbial story of the latch-string hanging out and your being welcome is of no account in Boston—they take the door off its hinges.' Representing the strangers here tonight, I am glad to accept, in the spirit in which you offer it, the welcome you give us. We come here representing a great aggressive work—the same kind of work that the pioneers did when they came to this country and went out in faith to meet problems as great as the world has ever given to men. We are going out into the great

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"In the Methodist Episcopal Church we have never forsaken the poor. But there came the time when, through the influx of foreign populations and removals of many of our best members to the suburbs, popular centres of aggressive Christianity were absolutely demoralized. Out of the necessity thus arising came the 'forward movement.' What is the 'forward movement?' A method of work, the outcome of a persistent attempt to bring the whole life of men into touch with the life of Christ. It seeks to dispel the egregious self-content of rich men, and to bring Christian comfort to the poor whose life is sometimes pallid and meagre,



Rev. S. P. Cadman, D. D.

Pastor Metropolitan Temple, New York City.

bringing to them the words of Christ, 'Come unto Me,' etc.

"In this as in all evangelical work we must have an adequate source of authority. We must also have the greatest culture, grace, and gifts, held in subjection to the ideal of the church. We do not want the purely sentimental religion, which deals in fine aspirations, but contemptuously regards ethical considerations. The soul of all improvement is the improvement of the soul. At the same time there must be the maximum of adaptation with the minimum of change—by which I mean that if I want to win a man, I will go the most likely way to win him. "Once, in London, oppressed as I stood where I could overlook the city, I said to a friend, 'Jesus Christ is so far away and man is so infinitely wretched and miserable, that I do not see where the connecting link comes in.' 'Don't you?' said he. 'Look around.' I turned, and there, glittering like the mighty eye of God, was a cross sixteen feet long, blazing in the sunlight. 'That cross is the one solitary link between these six millions and a half stewing beneath our feet and God.' That I believed then, and I have never been disobedient to the conviction."

FRIDAY.

A small congregation only was in attendance at the opening of the session, over which Mr. Horace Hitchcock, president of the National Union, presided.

Under the heading, "Brief Bulletins from the Field," reports of the work were given by various brethren.

Dr. P. S. Merrill reported the work in Buffalo, stating that, organized in 1883, it has established eleven churches, expended \$63,000, and has cleared off all indebtedness. It maintains one mission only among the foreigners—an Italian mission, which has been quite successful. The Society proposes to raise \$5,000 the coming year.

Dr. A. D. Traveller reported Chicago, saying that but for the City Missionary Society there, there would have been a decrease in the membership reported at a recent session of the Rock River Conference. Stating the indebtedness of the Society, he justified the incurring of the same. The Rock River Conference recently voted, with one dissenting voice, to make an apportionment for city missions as for other benevolent societies.

Mr. James N. Gamble reported Cincinnati. A debt of \$10,000 has recently been cleared off, but the Society has had to disburse with the services of a salaried superintendent. The work is not thereby curtailed, but cannot be extended as fast as desired. There are four missions in a prosperous condition.

Brooklyn was reported by Rev. Dr. R. S. Pardington. The most remarkable thing during the past year is the decrease of work. The City Extension Society, the W. F. M. S., and the Conference Deaconess Board have united in caring for a Deaconess Home. A generous lady of means has given a fine property worth \$25,000, and a magnificent kindergarten building adjoining, and has deeded the property to the Brooklyn Church Extension Society, requesting that it be known as the Hans S. Christian Kindergarten Association. They are helping some seventeen churches, and developing institutional church work, especially in connection with one of our churches. Dr. E. Blake also spoke.

Revs. C. E. Guthrie and U. C. Bacon represented Baltimore. The Society there has aided some eight churches into existence. During the last year \$6,000 of an existing \$20,000 indebtedness was wiped out. This year one new mission was organized, and it has been determined to procure a site for Bohemian work. The work of the Society has been consolidated with the historic Rutaw St. Church, at whose altar probably ten thousand souls have been converted, the superintendent being the pastor of the church. It is the aim to show that the Society can run a down-town church. The services are especially evangelistic. The Society is more and more commanding the sympathy of the churches. There is a growing emphasis upon

street preaching, which is meeting with practical success in the way of conversion.

Mr. Horace Banton, of Cleveland, presented the work as it exists in that city. The work was organized in 1886. For two years it made little progress. Previous to 1891 only one Methodist church was built for three years; but then, for three successive years, five a year were built. A year ago the indebtedness was \$14,000, now reduced to \$6,000. The Deaconess Home is paid for and doing a grand work. A brother made a gift of \$7,000, which secured a church for the Swedes. The largest Sunday-school in Cleveland Methodism is in connection with a Bohemian church, in which church many young people have been converted.

Newark found a worthy representative in Rev. E. K. Boyd. The Society there was organized and began aggressive work in 1892. Four churches were quickly built. For some time no new ones were added; but within the past year another has been erected, while one has been enlarged. From 1885 to 1895 Methodism made no forward movement, though other denominations did. Hence, when we began five years ago, the older churches were already weakened by the suburban tide. Most of the older churches are weakened by the suburban movement, and three which have prospered and built largely are in debt; hence there is difficulty in raising funds. More than half the population are foreigners of the first or second generations. We have four contiguous wards containing 75,000 people, with only 1,547 English-speaking Protestants, and another of four contiguous wards with 50,000 people and only 1,200 English-speaking Protestants. But for the work of our Society, the membership of Newark Methodism would have decreased.

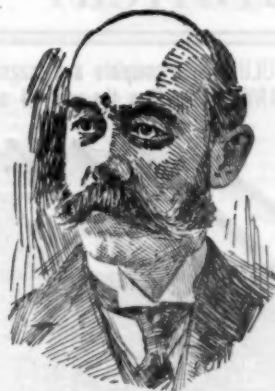
Mr. Bowles Coigate spoke for the work in New York city. Because of the hard times it has been about all that could be done to hold our own. The probability is that the Conference year will close with freedom from debt.

The work in Philadelphia was presented by J. E. James, M. D. We have 106 English-speaking churches, with a little less than 50,000 members. The Society has built twelve churches, eight of which have become self-supporting. There are two missions which will soon become churches. We have expended \$30,000 in the past year. In addition to the above there is a mission among the Italians, with 55 members and 2 probationers, 150 Bible scholars, and a kindergarten of 60 members. We have also two missions among the Hebrews, one among the French, and a so-called Bowery Mission in a region infested by saloons, low theatres, and street-walkers. In this latter we have had over four hundred conversions since the beginning.

Rev. Arthur Staples and S. W. McCorkle spoke for Pittsburg. Organized in 1880 with a special view to assisting already existing churches, it has saved six of these from sale, and has assisted ten in all. It has also built ten churches, and is now erecting another. The aim is to raise \$5,000 a year.

The new organization in Providence was briefly represented by Rev. A. J. Coulton; and that in Springfield, Mass., by Dr. T. C. Watkins.

Rev. A. Sanderson, superintendent of the Society in Worcester, set forth the condition of



George E. Atwood.

President Boston Missionary and Church Extension Society.

the work there. The Society was organized in 1892. The probable value of the three churches built is \$41,000; and it is hoped that the close of the fiscal year will see the indebtedness reduced to \$5,000. The seating capacity is about 1,200. The number of officers, teachers, and scholars in the Sunday-school was reported in the last Conference Minutes as 422. The number of members and probationers is nearly 300. We have four Epworth Leagues and two Junior Leagues, all flourishing. The whole number of appointments in our charge is six. Our aim is to preach a pure, soul-saving Gospel.

Rev. I. U. Dolbear stated that the recently organized Union in Rochester, N. Y., has as yet done little definite work. Our thought is to touch elbows as Methodists, to aid each other in various ways, and help the weaker churches; and also to do work among the foreigners.

Rev. T. J. Everett said that New Bedford has recently organized a Union, which has as yet done little beyond aiding the work among the Portuguese, a considerable number of whom have been converted.

Mr. D. W. Beach represented Jersey City. The situation in this city is practically incomprehensible to outsiders. We have absolutely no suburbs, and never can have any. We have no missions in the slums, no Gospel wagon, and no missions under our care. We are touch-



Rev. C. A. Littlefield.

Corresponding Secretary Boston Missionary and Church Extension Society.

ing not only elbows, but hearts, and are doing good. We seek to take our boys and girls and educate them to a loyal Christianity.

Dr. C. J. North represented New Haven. Half of the churches having been rebuilt recently, there is a heavy indebtedness on the Methodism of the city; but the organization has saved two \$50,000 churches from the sheriff's hammer.

Mr. Horace Hitchcock reported the Detroit Union as alive. Detroit Methodism stood still for twenty-five years, because in debt. We combined our forces, and in eighteen months raised a large amount of money to discharge debts. At that time we had seven churches—

now twenty. We have now 5,785 members and some 7,000 in our Sunday-schools. Our Alliance has endeavored to combine the Social Union and the City Church Extension and Missionary Society. We now propose to separate the two.

It was reported that in the treasury of the National Union there is some slight balance, and that during the past year the various city unions have raised some \$200,000.

The president of the National Union, Mr. Horace Hitchcock, made the "President's Address." He said:—

"I believe the City Evangelization Union has come for such a time as this! On every page of the world's history is seen the evidence of God's providential dealing. When the world has gone to the sepulchre, God's hand of rescue has been outstretched to save it. Great thoughts like God's thoughts have been enthroned in some Luther or Wesley, and through their leadership the course of the human torrent has been turned Godward. There never has been a nation of bondmen, slaves to passion or ignorance, that God has not provided a Moses who has re-organized the down-trodden mass of humanity and led them forth to a land of promise. During the last half-century conditions have changed in this land. Fifty years ago the majority lived in the country. Now the tide has turned and the great masses of humanity have flocked our cities with every element which contributes to degradation. How shall we save our country from anarchy, our cities from the revolutionary spirit which swept over France? How shall we save the religious structures of which the Pilgrims were the architects? How shall we preserve our Sabbath and our home life, so closely linked? These are the questions that puzzle the Christian Church. Brethren, we are here to help God answer these questions. May God help us to help Him! God has put it into the hearts of men to organize the Union. He will use it to plant the seeds of righteousness in the deserts of sin found in our great cities.

"The increase of power by union of elements is manifest in nature and in truth. The purpose of our Union is to bring the churches of our large cities into union of thought and action. It has also in view the education of concentrated men and women in the best methods of Christian work. When the voice of a united denomination is heard, even corrupt municipalities will listen and tremble. Our Union aims to fulfill Paul's injunction that the strong should bear the burdens of the weak. The Union should strive to create a red-hot missionary spirit. In most of our cities we can labor with men of many races.

"I recommend to all city organizations the holding of public services in each church at

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What you are to do is to supply letters of the alphabet in the places of stars in the list of words given below as to the number of letters in each word, and the name of each word. You are to make as many words as you can to fit the definitions, but must only supply as many letters as there are stars. For example we will tell you that the full answer of No. 1 is PENNSYLVANIA, because no other letters than E, N, Y, V, S, A, can be supplied to make the name of a State. Again, in No. 3, for example, you must make all the continuations of letters that will give you the name of a President, and in this instance, just to give you a "tip," we will mention that the last two letters in the last name are "le." Now can you supply the whole name?

Now in mind, you are to receive \$500.00 in cash and a \$50.00 Guarantee Watch and Chain if you send a full list of answers, or you will receive the \$50.00 Watch and Chain if you send at least ten correct words. This contest is different from all others. You are guaranteed a cash prize also watch and chain, as per offer.

- | | | | |
|------------------------------|---|-------------------------------|---|
| 1. P * N * S * L * A * I * | Name of a State in the United States. | 9. * * * * * | The name of a man noted for receiving \$25,000 a year salary. |
| 2. * E * N * E * * * * | Another State of the United States. | 10. L * N * * * L * | Name of another President. He was assassinated. |
| 3. C * N * I * N * T * I * | A place in the United States. | 11. J * P * N * | Name of a distant Country. |
| 4. B * * * T * N * | Another place in the United States. | 12. C * H * I * | Name of another distant Country. |
| 5. A * * * * A * | A well known Country, full of patriotism. | 13. W * * * * I * G * T * N * | A noted army general of about a century ago. |
| 6. * * * * * O * N * | A large river in America. | 14. C * F * * * E * | A popular kind of drink. |
| 7. C * * * * A * G * | A place thousands of Illinois people call their home. | 15. A * * E * R * | Another popular drink. |
| 8. * * * * * S * W * R * D * | A popular monthly publication issued in N. Y. City. | | |

Every word needed to make the list complete has been printed millions of times in Geographies, Dictionaries, Newspapers and other accessible mediums of information. When you have made as large a list as you can, send us your list, with 50 cents to pay for three months' subscription to Woman's World. As soon as your letter is received, we shall turn the same over to the well-informed committee of examiners, and, if you have sent at least ten correct words, we shall send you by express prepaid our \$50.00 Guarantee American-Made Watch and Chain, with the understanding that if you did as represented, you are to become a regular subscriber to Woman's World, in accordance with our arrangements and offer as indicated in our letter of award to you when you have won the valuable \$50.00 Guarantee Watch and Chain. Furthermore, if the committee decides that you have sent a full correct list, you shall receive \$500.00 in money, also the \$50.00 Watch and Chain. When you send your list of words, do not fail to name your nearest express office, as well as post-office address, so the prize may reach you promptly. Don't forget to mention whether you want a lady's or gentleman's watch.

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This contest is honestly conducted. The only money you need send with your list of words is 25 cents, to pay for trial subscription. If you are already a subscriber, be sure to mention it, and the new subscription will be extended on the old one. If your list is correct, as per above instructions, your prize will be sent by express, and if you don't feel fully satisfied that you have won at least \$50.00 worth, then you needn't become a regular subscriber to Woman's World. Although many people imagine that our magazine is interesting only to ladies, it is in reality equally interesting to husbands, fathers, brothers and all other members of the family, yet if you desire you may have our magazine sent to a friend while the prize will come to you. Distances from New York make no difference to us, and your prize in money also a watch. People who live in far-away States or Provinces pay the same opportunity as those who live in New York. Now, if you are interested in gaining this most remarkable offer, send your list at once, with 25 cents, silver (carefully wrapped) in two-cent stamps, and your prize will be forwarded promptly. As to our reliability we refer you to Charles A. Back, 154 Nassau St., N. Y. Address, plainly.

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least once a year. Any scheme which ignores the cleansing from sin will ultimately fail. I trust there may be carried from this convention an enthusiasm which shall inspire the church everywhere. Our organization has become so



Hon. Horace Hitchcock.

President of National City Evangelization Union.

influential that it should be bound very closely to the church officially."

It was nearly noon when the "Hour with the Boston Work," assigned for 11 A. M., was reached. This was conducted by Rev. C. A. Littlefield, corresponding secretary of the Boston Society. He said: "We regard our work as not for a day, but for all time. Our work has grown as it proceeded. When some of our godly men and women went to live in the North End, not condescendingly, but to live as the loving neighbors of the dwellers there, these latter themselves began to take interest."

Rev. E. J. Holmes represented the institutional work at Morgan Chapel. When he went there he found only about a dozen in his first morning congregation. They have now all the services of a regular Methodist Church; also, co-operative industrial work, and an employment bureau. This latter last year assisted 2,000 people temporarily, beside securing many more permanent positions. Perhaps a woman comes in, in need. She is given some sewing to do; thus she earns a few pennies. Then a destitute man comes in, and is furnished a coat and does some work to pay for it. We have educational work; a kindergarten; a day nursery; occasional lectures on good citizenship; a Bible school; a Saturday Industrial school enrolling 250; a medical work, for service in which a medical student is specially preparing; a social and amusement work, not overdone, but well done; a total abstinence guild composed of converted men; Saturday night concerts that keep up till the saloons are closed; and a musical work.

Rev. Gaetano Conte made a presentation of his Italian work in the North End. In beautiful words, showing command of the English language remarkable for an Italian, he stated the great work being accomplished. This work is employing agencies very similar to those in use by other branches of the work in this city, and reaching many among the children and the adults. The Italian Church has a membership of 400 and an Epworth League of 750.

The work at the University Settlement was set forth by Rev. Walter Morrill. The entire population of the North End is not only foreign, but Catholic or Jewish. We have, aside from transients, not less than 370 people regularly worshipping with us. Our work is that of a distinctively college settlement, with many additions. It is more than a sociological laboratory. We study in order that, knowing the problems, we may meet them. We are a distinctively religious organization; all our work centres in the evangelistic work. We have a night school, a kindergarten, three sewing schools, and seven clubs doing work of various kinds—literary, social, industrial. We distribute much clothing and food, and do a great work of visitation in the homes.

First describing the cessation of hostility among the residents of the North End, Prof. Harriette J. Cooke gave an interesting account of the Medical Mission there. The W. H. M. S. provides for the expenses. The doctors give their services; the senior physician receiving his board and lodging. The work has opened the hearts of the people, especially among the Jews, who are an intellectual people. They were hostile, but now respect and love us; and the way is being prepared by the mission for the reception of the Gospel.

In the afternoon, after devotional exercises led by Rev. W. T. Perrin, a half-hour was given to "convention business."

The topic first taken up was, "Training for City Missionary Work," treated by Prof. H. G. Mitchell, Prof. J. H. W. Stuckenberg, and Rev. Dr. C. M. Bowell.

Prof. Stuckenberg, of Cambridge, spoke as follows, with reference to "sociological" training:—

"Our Lord went to those who most of all needed Him; while we are apt to go to those who can help us, as you know. He opposed the class spirit. He did not lay stress on external conditions; but, while He preached redemption, He meant the redemption of the soul as connected with the body. He was a friend to the suffering. In speaking of sociological training I am simply speaking of a return to the methods of Christ. We say, 'a sound mind in a sound body'; let us say 'a pure mind in a pure body.' We cannot have the one without the other."

"One of the great needs in sociological training is to understand the different social grades. Sometimes emphasis has been laid more on converting the poor; again, on converting the rich and educated, from whom the *dirbit* rolls down. They say that the masses are alienated from the church. An atheistic socialist declares that if the Spirit of Christ prevailed today, we should not have the social problems which now confront us. But sometimes workmen who applaud the name of Christ bias the church. They are wrong; the church has done a vast deal for the uplift of the masses; but the feeling exists, and we must take account of it. I say, Away with class churches—churches exclusively for the rich or exclusively for the poor. We need to enlarge the church so as to include all the interests of God and man—physical, social, political, recreative, whatever belongs to a human being as a child of God."

"Let me give a few hints. We must begin with the Christian family, which is the social nucleus. We must learn that the country is largely responsible for the crimes of the city; there is sometimes almost incredible brutality and sinfulness there; the city problem cannot be isolated. We must learn what Paul teaches so emphatically in Corinthians—that if one member suffer, all the others suffer with it. In cities in this land containing eight millions of inhabitants, one-tenth live in the slums. But who are responsible for the slums? The other 90 per cent., who have the money, the education, the power, to do away with the slums!"

Prof. H. G. Mitchell, whose theme was "Theological Training," gave an interesting address, of which what follows is a mere outline:—

"The city missionary needs training in all branches of theology, but especially in systematic and exegetical theology. By the former he will be made clearly to appreciate the relative importance of doctrines. A lack of perspective is sometimes seen in creeds. A man who has not made Christian doctrine a study will naturally make prominent the peculiar doctrines of his denomination; as also will one trained in some theological schools. But such will be poorly prepared for work among those who need the fundamentals only. The questions of 'apostolical succession,' the proper day to observe as the Sabbath, etc., these people do not need to know much about."

"The city missionary needs an exegetical training to help him use the Bible better than is sometimes done by those who have not had such training. Parts of the Bible are abundant in spiritual nourishment and stimulus—others not so much so. Trifling and mistaken exposition is too often made; but no young man trained as he should be would make such. He should point to books and passages in which people can find real spiritual nourishment without doing violence to the sacred text. The missionaries to the dark corners of our cities certainly should be more efficient in the methods of reaching those among whom they labor."

The "Spiritual Training for City Missionary Work" was discussed by Rev. Dr. C. M. Bowell, corresponding secretary of the Philadelphia Church Extension Society. He said:—

"The chief object of all city missionary work is to get the story of the Cross to those who want it, but have it not. My experience has proven to me that the wayward and weary want the Gospel. While they may not go to church, they do respond to the story of Jesus. The working people also want the Gospel. The children of foreigners want it. This city missionary work is primarily a spiritual work; therefore we must have the preparation that can be given only by the Spirit of God. The spiritual reception required can come only from the gift of the Holy Ghost for service. I emphasize those last words—for service. We seek the Holy Ghost for the witness of our salvation, and

as a Comforter to assist us in the undertakings and trials of life. But there is a broader view; and that is, of the Holy Ghost for service for the Master. He is the spiritual director of the universe, and has given His work over to no leader and no denomination. Whoever will help Jesus to redeem the world must have the endorsement of the spiritual director, or he will fail."

"We need Him, also, in order that the method of doing the work may be indicated; for the method should be adapted to time and place and individual. Again, we must have Him for service, as He alone can give the power necessary to do the work. The command given on the day of Pentecost, 'Tarry ye in Jerusalem until ye be baptized with power,' is no less in force today. We need the baptism of the Holy Ghost for service, that we will go out with the right spirit, right method, right power, and bring precious souls to Jesus from the slums, from the upper circles, from the East and from the West."

An interesting discussion of the subject followed, participated in by several.

At 4 P. M. the general topic, "Indirect Evangelization," was taken up.

Rev. C. A. Dickinson, D. D., pastor of Berkeley Temple, spoke on "Ministration and Salvation." He said:—

"This great question of city evangelization is not merely a cardinal one—it is a pivotal



Col. Horace Benion.

Corresponding Secretary National Union.

question. I dislike to have it understood that the institutional church is something apart from other churches. The aim and the spirit back of it should be back of every church. In order to secure the salvation of this world we must study all phases of ministration; in order to reach all men and all the man by all means, we must study all sides of human nature and strike men along every line of their interests. This great question of ministration has been too little considered. The advance movement in Christian work has given a larger, fuller meaning to this term 'ministration.' Men often say, 'I believe in preaching the Gospel.' So do those who advocate the institutional church. It is the duty of the church first and always to present Christ and Him crucified. A great deal of good-nat-

ured lassitude, of bigotry, of Pharisaism, may be hidden under that phrase used in rebuking those who have taken into their hands some of these advanced methods. What is the Gospel? It is truth plus practice; it is the Word enlivened and expressing itself in all-aided ministration. If Christian practice had been in any sense commensurate with Christian preaching during the past twenty centuries, we should be now in the midst of the millennium. It is wonderful that the Gospel has accomplished no more; but again it is wonderful that it has accomplished so much, because of the tyrannies and shame and hypocrisy that have gone under its name. In looking at this larger phase of ministration, and taking this thought that we are to reach all men and all the man by all means, we feel that we are justified in using all sorts of legitimate methods in order to get at the heart of the common people."

"I am sorry that the problem of the slums has been associated with that of 'the masses.' Really, 'the masses' are about eight-tenths of the people. They are the average men and women, who are doing the world's work. They

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may be resolved into regular church-goers, semi-occasional church-goers, and non-church-goers. How shall we get hold of the man who would be bored if he did come to church? We must somehow impress upon that man that we are interested in everything that legitimately interests him. The great question is: How are you going to reach that man so that you can preach to him the unsearchable riches of Christ? This indirect ministrations often brings men to a personal knowledge of Jesus Christ."

With reference to "City Missions and Civic Reform," Rev. P. S. Merrill, D. D., of Buffalo, spoke as follows:—

"We have had what we called Gospel temperance work—carried on by men who believed in saving drunkards by bringing the Gospel of the Lord Jesus Christ directly to bear upon them. This is indeed the only way of saving them as individuals; but we come to an era when the Methodist Episcopal Church believes in prohibition of the drunkard factories. Relatively to the whole work to be accomplished, Gospel temperance is a failure. It is a great success as to the individuals saved; but relatively to the great business of saving the world from drunkenness, it is a miserable failure."

"And city evangelization is a failure in the same sense. It must continue to be a failure in precisely the same sense in which Gospel temperance is a failure—that is, relatively to the great work of saving the cities. Of course I believe in going into the homes of the submerged tenth and carrying the Gospel to them by various methods and inventions. But I believe that if the cities are ever to be saved, we must go back to the causes that produce, down here at the bottom, these classes that now challenge the best we can do and lead us to despond in the effort. If you would save the people who

found sufficient to dissipate the deepest darkness of the darkest places of our great cities."

The presiding officer then introduced Bishop Goodsell, a brief portion of whose address follows:—

"I count myself happy in speaking under the presidency of one who knows by his speech that he writes in himself the ardor of the Christian and the wisdom of the statesman. Would God that combination were visible in every public man!"

"It is a truism that the great cities constitute the country. If we can secure the leadership of these marvelous compact forces, which we call cities, in the line of right, the day when Christ's victory will be proclaimed comes nearer. In just the proportion in which we secure it. May we not all rejoice in that our church has come within the past few years to see the importance of multiplying our benevolent agencies—not as a substitute for Christianity, but as aids to the Gospel and as methods of expression of Christian consecration?"

"For me the city is a force of compression and contraction and not a force of stimulus and enjoyment. You must remember that all the great thoughts have been thought first by the men of the country. If it were not that the religious life of the city is constantly re-enforced by the young life and the consecrated devotional life of the country, religion would almost die out in the cities. In the country to be good seems as natural as to listen to the song of the bird; but in the city you have to fight to keep your devotion, and pray with more intensity; but if you succeed you are a very good man. If your call is to the city, may God grant that you be a faithful amid these distractions as were the sages of old who talked with God under the summer stars and heard His voice as He rode by on the whirlwind!"

"I do not know that I have any particular theme tonight so much as this—where will be computed grace must abound. We must consider not only how many forces and how many

strengths are within the limits of a city, but how many divine strengths there are. Once in a while I meet people who say with much complacency, 'Our church is a very respectable



Prof. J. H. W. Suckenberg.

church; we have a great deal of wealth, and there is excellent society there. And when I ask them, 'Are there any poor people in your church?' they look at me with such surprise, as if it were a thing beyond their thought that any poor people should come within the range of their knowledge. The Lord help them! They need it! Trying to express the church of Christ,

(Continued on Page 14.)

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are in equal, poverty and degradation, exchange their tenements for homes. And to do that you must put your finger on legislation and wealth and the more highly developed and refined citizenship of the commonwealth. Exchange the sweat-shops and all kindred things of the devil for the true dignity of labor. If you wish to prevent the perpetuation of squalor, you may as well understand that it will not be done altogether by direct evangelization. Personally, I do not believe that any new method of evangelization needs to be devised."

On Friday evening the house was thronged to listen to Bishop Goodsell and McCabe. Hon. John L. Bates, Speaker of the Massachusetts House, presided. His brief address was delivered with true Methodist fire and vigor. He said:—

"Ninety one years ago today, at 3 P. M., the second house of worship built by Methodism in this city was dedicated. The sermon was preached by Rev. Mr. Merrill, from Matthew 16: 18. The problems that now confront us are those of this generation. Instead of less than 3 1/2 per cent. of the population living in cities of not less than 8,000 population in 1790, we now have 30 per cent. Then there was only one city with so much as 40,000. Populations tend to come together that they may work the more readily for the advance of material interests. There is danger of various kinds in these great aggregations. In view of these dangers the commonwealth and the city can do something—they have done something. It has made every child of the city a millionaire's child so far as parks and libraries and schools are concerned, but in other respects what a vast difference! We can go on improving the conditions and the surroundings of the submerged portion of the people, but can we, as a government, raise them? On the first of October there were 8,062 persons in Massachusetts prisons, of whom some 3,500 were imprisoned in Boston. England with 30,000,000 population had not twice as many as that. I asked a gentleman intimately acquainted with our penal institutions how many of the men in the reformatory will be reformed, and he replied that they are trying to reform them; but, he added, 'We cannot make men over.' And that is true. If they are to be made over, we must come back to the text from which the dedicatory sermon was preached ninety-one years ago—'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.' That against which the gates of hell cannot prevail certainly will be

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FOURTH QUARTER. LESSON X.

Sunday, December 5, 1897.

Philippians 2: 1-11.

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CHRIST'S HUMILITY AND EXALTATION.

I. Preliminary.

1. Golden Text: Let this mind be in you, which was also in Christ Jesus. — Phil. 2: 5.

2. The Epistle to the Philippians was written by St. Paul towards the close of his first imprisonment at Rome (A. D. 63), after he had dispatched his letters to Philemon, and to the churches at Colossae and Ephesus. Epaphroditus, a leading presbyter at Philippi, had come to Rome, at considerable personal risk to his health, to bring to the apostle a contribution from the Philippian church; and this Epistle was written and sent back by Epaphroditus to express the apostle's joy at their liberality, and to strengthen their hearts in every good work. Hence the type of this letter is not dogmatic or theological, but fraternal and encouraging. "There is a gracious tone running through it, expressive of humility, devotion, kindness, delight in all things fair and good, which helps us to understand the kind of ripening which had taken place in the spirit of the writer" (Smith).

The only blemish recorded as existing in the church of Philippi is that certain of its members were deficient in lowliness of mind, and were thus led into disputes and altercations with their brethren. St. Paul exhorts the church, with great solemnity and earnestness, to let these disagreeable bickerings cease, and to be all "of one soul and of one mind" (Conybeare and Howson).

3. Home Readings: Monday — Phil. 2: 1-11. Tuesday — Isa. 41: 1-7. Wednesday — Matt. 11: 25-30. Thursday — Heb. 2: 9-18. Friday — John 13: 1-15. Saturday — Rev. 1: 1-8. Sunday — Rev. 5: 9-14.

II. Introductory.

Among the Philippian converts were two women of consideration — Euodia and Syntyche — who, while conspicuous for their zeal in spreading the Gospel, were themselves at variance, and were jeopardizing the peace and unity of the church by their acrimonious bickerings. There was danger lest this "root of bitterness" springing up should produce partisanship and strife; hence we have this noble plea for lowliness of mind and harmony in feeling and action. The apostle exhorts the church, in a most tender and persuasive appeal, to perfect his joy by promoting true unity and concord; to avoid acting in a spirit of competition or self-conceit; to cultivate such an humble frame of mind that they will learn to account others better than themselves; to plan for the good of their fellows, and not for merely selfish ends. He reminds them of their great Exemplar, Christ Jesus, who before His incarnation had the form of God, and thought it no sacrilege to claim equality with Him, yet voluntarily divested Himself of all His glory, and descended step by step to the lowest abyss of humiliation for the sake of others — taking upon Himself the form of a slave, the likeness of a man, submitting Himself to death, yea, to the death of the accursed, upon the cross. But he that humbled himself shall be exalted; and God had highly exalted Him and given to Him the name pre-eminent, at the mention of which every knee in the wide universe should bow, and every tongue confess His lordship.

III. Expository.

1. If there be therefore any consolation (R. V., "if there is therefore any comfort") in Christ. — An idea of the meaning of the verse can be obtained from Conybeare and Howson's paraphrase: "If you, then, can be exulted in Christ, if you can be persuaded by love, if you have any tenderness or compassion," etc. Comfort of love (R. V., "consolation of love") — if there be among you the consolation which is the fruit of brotherly love. If any fellowship of the Spirit — if there be participation in the Holy Spirit's influences. If any bowels and mercies (R. V., "if any tender mercies and compassions") — if any compassion for the weaknesses and sorrows of others.

2. Fulfill ye my joy — make me supremely happy. "Fulfill" is to make full. The Philippians had excited in the apostle great joy by their liberality; he now asks them to perfect it by their union. That ye be like-minded (R. V., "that ye be of the same mind") — harmonious, seeing eye to eye, in perfect accord. Having the same love — "equally loving and being loved." "Offensive individualism disappears in brotherly love" (Eadie). Of one mind — thinking alike.

3. Let nothing be done — R. V., "doing nothing." Through strife (R. V., "through faction") or vainglory. — They are to watch earnestly against the selfish spirit which makes cliques in the church, also against self-exaltation and vanity. Says Eadie: "Self-conceit is silly indeed, but prejudicial to peace. Inordinate self-display absorbs brotherly love. What I think is soundest, what I propose is best; to differ from me is evidence of want of judgment, and to oppose me must be ascribed to consummate folly, or unpardonable obstinacy." Lowliness of mind — true humility. Let

each esteem others better than themselves (R. V., "each counting others better than himself") — entitled to higher credit. Every one may discover in himself humbling faults, and in his neighbor many excellences if he will only look for them. "Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels you" (Brown).

4. Look not every man on (R. V., "not looking each of you to") his own things. — Do not selfishly concern yourself with your own private ends alone, but be warmly interested in your brother's prosperity. "It is not myself alone, as if others did not exist, but myself with them and they with me, in earnest brotherhood and love" (Eadie).

5. Let this mind be in you — R. V., "have this mind in you;" cultivate this spirit and temper. Which was also in Christ Jesus — who is the living ideal of all true lowliness of spirit. "It is the pre-existent Christ whose action in self-humiliation is here described; and we have before us, in succession, His ante-mundane glory, His voluntary abasement, and His subsequent exaltation" (Whedon).

6. Who being in the form of God — "the brightness of His glory, the express image of His person." This refers, of course, to the period before the incarnation, to the "glory" which He had with the Father "before the world was." Says Cook: "The word here translated 'form' expresses that which outwardly manifests the essence or nature; the essential attributes of being, not its accidents." Thought it not robbery to be equal with God — R. V., "counted it not a prize to be equal with God;" that is, counted not His equality with God a thing to be selfishly enjoyed. Had He been content to look only on His own things and not on the things of others, He might have held fast to the glory of His eternal Sonship; He might have deemed it the "prize" — the one thing precious, to be clutched and never relinquished. "There was something He coveted more, and that was the redemption of a fallen world by His own self-abasement and death" (Eadie).

7. But made himself of no reputation — R. V., "but emptied himself;" laid aside for a time this supreme dignity and prerogative. Says Alford: "He not only did not enrich Himself, He emptied Himself of the 'form of God' — not His essential glory, but its manifested possession." Took upon him the (R. V., "taking the") form of a servant — the voluntary assumption of "the form of a servant" instead of "the form of God." He came "not to be ministered unto, but to minister." "I am among you as he that serveth." Was made (R. V., "being made") in the likeness of men. — "The Word was made flesh; and the humanity was so human in His speech, movements, wants, etc., so like other men, that only a few detected behind it 'the glory as of the only-begotten of the Father.'"

He descended with His splendor unclouded; appeared not as a God in glory, but clothed in flesh; not in royal robes, but in the dress of a village youth; not as Deity in fire, but as a man in tears; not in a palace, but in a manger; not with the thunderbolt in His hand, but with the hatchet and manner of a Galilean mechanic. And in this way He gave the church an example of that self-abnegation and kindness which the apostle has been illustrating, and which the Lord's career is adduced to illustrate and confirm (Eadie).

8. Being found in fashion as a man — in the guise of humanity; "possessed of a true body, and a rational soul — a soul that grew in wisdom as His body grew in stature" (Eadie). He humbled himself — descending still lower. And became obedient — "becoming obedient;" this obedience must have been downward. "Not My will, but Thine be done." Death of the cross — "in Roman eyes, the death of the slave; to the Jew, the death of the accursed" (Cook). Notice the descending steps: From the Godhead to humanity; in humanity to the low estate of a servant; from servitude to death, and death of no common kind — a death accompanied by intense suffering and intense shame; and all this voluntarily, for the sake of others.

One may readily and obediently obey another where there is no particular peril. But the case is different where obedience is attended with danger. The child shows a spirit of true obedience when he yields to the commands of a father, though it should expose him to hazard; the servant who obeys his master, when obedience is attended with risk of life; the soldier, when he is morally certain that to obey will be followed by death. Thus many a company or platoon has been ordered into the "deadly breach," or directed to storm a redoubt, or to scale a wall, or to face a cannon, when it was morally certain that death would be the consequence. No profounder spirit of obedience can be evinced than this (Barnes).

9. Wherefore — because of this voluntary self-sacrifice and abasement. God hath highly exalted Him — not as the Son of God, for of that essential, supreme dignity He could never divest Himself; but as the Son of man, the God-man, forever allied in His own person to humanity. Given unto him a name (R. V., "the name") . . . above every name — a peerless name and dignity. The name — Jesus — has not been changed; it has simply been made the highest and most glorious. The name that was written on the cross as an inscription and an epitaph, has since that day been the loftiest, the most potent, the sweetest of names.

"Wherefore also" introduces the result of His obedience, its reward. Hitherto the narrative has been of the Son's acts; at this point the Father intervenes. The glorious Christ willingly laid aside as He is higher fulness of manifestation than ever; not grasped by Him, but bestowed on Him by the Father. Here is encouragement (according to His saying, "He that humbled himself shall be exalted") to strengthen the lessons of His self-sacrifice (Cook).

10. At (R. V., "in") the name of Jesus — "in recognition of it, or of the authority and majesty of Him who bears it." Every knee should bow — in adoration, or worship, or prayer. The words imply direct and universal homage to Jesus from the living, from the dead, from angels, from all created intelligences. Things in heaven — the angels and the redeemed. "If Jesus is worshiped there, He is divine, for there is no idolatry of a creature in heaven" (Barnes). Things under the earth. — MacKnight thinks that not merely the dead are here included, but also "the evil spirits in Tartarus (2 Pet. 2: 4) who shall be constrained to acknowledge Jesus as Lord, Governor and Judge of the universe."

That brow, once crowned with thorns, now wears upon it the diadem of universal sovereignty; and that hand, once nailed to the cross, now holds in it the scepter of unlimited dominion (Eadie).

11. Every tongue should confess, etc. — His lordship is to receive universal recognition. No sphere of being, however high or distant, is exempted from His control; no being, however mighty Godlike, can claim a co-ordinate jurisdiction. Jesus Christ is Lord. — Prof. Kendrick calls attention to the word "Lord" here used as "that by which Jehovah is constantly rendered in the Septuagint translation of the Old Testament. Jesus is Jehovah, the living God." To the glory of God the Father. — Says Eadie: "Christ as God has the right to the adoration of the universe; but as God-man He has for His special service received a special investiture. In the honor to His exalted Son, the Father's character is more fully seen and admired."

Men hated, persecuted, and killed Him; and in every age they reject Him; Satan tempted and would have destroyed Him, and with his legions of devils, still contests the question of the sovereignty of the earth. But all haters and opposers of Him will finally, in love or in fear, confess that the Jesus of the cross is Lord of the universe, and to Him the unwilling knee will, in the day of coming judgment, be compelled to bow (Whedon).

IV. Illustrative.

1. Any physician will tell you, that if there be fever in the body, if the pulse be one hundred and twenty instead of seventy or eighty, the body will waste and pine away. If there be the fever of ceaseless quarrels and disputations about little crochets in a church or congregation, instead of growing it will decline; instead of advancing in its majestic mission, it will positively decay; until it die out a suicide, having turned the weapons that ought to have been combined against the foe, against its own bosom and into its own heart (Cumming).

2. Think of Christ's appointed work, the greatest that was ever to be done on earth; so great as to be a counteraction to all the sins of all the saved, and at an awful cost of endurance! What toils, what grievances, what terrors (as to His humanity), attend His mighty task! But if He had been "weary," and left but one thing undone; if He had shrunk and failed — what sensation in heaven, in hell, in earth! Let His followers advert to that when tempted to shrink from service, and to say it is too much. When this repugnance arises, go and look at Him; even imagine as if any given Christian service had been to be performed in His presence, under His inspection — would you then be weary? He is the grand, transcendent example to show that a good work must be gone through with, to constitute it such. The conclusion is inevitable: "He that endureth to the end shall be saved;" "He that looketh back is not fit for the kingdom of God" (John Foster).

3. By going to the lowest stratum of human nature, Christ gave a new idea of the value of man. He built a kingdom out of the refuse of society. To compare small things with great, it has been pointed out by Lord Macaulay that, in an English cathedral, there is an exquisite stained window, which was made by an apprentice out of the pieces of glass which had been rejected by his master, and it was so far superior to every other in the church, that, according to tradition, the envious artist killed himself with vexation. All the builders of society had rejected the "sinners," and made the painted window of the "righteous." A new builder came. His plan was original, startling, revolutionary. His eye was upon the condemned material. He made the last first, and the first last; and the stone which the builders rejected, He made the head-stone of the corner. He always especially cared for the rejected stone. Men had always cared for the great, the beautiful, the righteous; it was left to Christ to care for sinners (Foster's Cyclopaedia).

Gift to the American University.

PROF. ALFRED HIGBIE, of the University of the Pacific, California, has just given to the American University his library and mineralogical collection. The library consists of two parts: First, a mixed library of 260 volumes. This is not the usual miscellaneous collection of ordinary private libraries, but was carefully selected and contains a number of works, scientific and historical, of special value to the University. The other part of the library is even more valuable, as it is entirely Oriental, covering history, explorations, religions and their literature. There are 234 volumes in this splendid collection. Prof. Higbie also sends, along with his libraries, his mineralogical collection of 424 fine specimens, and proposes to give his surveying and astronomical instruments valued at several hundred dollars.

Prof. Alfred Higbie is now 88 years old, and, after years in the active ministry, was a member of the Legislature of California, superintendent of public schools for six years, and for some years has been professor of paleontology and curator of the Museum and Observatory of the University of the Pacific. This gift, like that of Prof. Harman, late of Dickinson College, is a strong expression by a specialist in education of the need for the American University, and their faith in its rapid development.



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December.

Rev. Matthias S. Kaufman, Ph. D.

St. Paul's Doctrine of the Holy Spirit.

December 5 — Conviction for Sin. 1 Cor. 2: 10-12; 12: 1-3; Rom. 8: 23, 26, 27; 9: 1, 2.

In all the universe of God there is only one agent of conviction. It is not human law, for that simply regulates and restrains. It is not divine law, for that acts only as a mirror to reveal our actual condition. It is not conscience, for that simply testifies to man's inner being of some higher power. It is not the inspired Word — the Sword of the Spirit — for unless wielded by the Spirit even that is powerless. Look not elsewhere, for it is none other than the Holy Spirit — "Christ's continued life on earth," the Executive of the Godhead! Imperial Agency, willingly would we listen to Thy voice and believe Thy representations!

APPROACHES.

1. Light. Previous to any awakening by the Holy Spirit man is not vividly conscious of his defiled condition. Motes in the air are numerous as leaves in the forest, but you are unaware of their presence until a ray of sunshine reveals them to the eye. The river flows on in rippling beauty and you count it well nigh pure until the microscope exhibits to your view a colony of wriggling creatures in every glittering drop.

2. Voices. A German soldier declared that there were two voices within him — the one urging him to reform, and the other telling him to live on in sin and fear nothing. He "mounts the chariot of the sun" who heeds the good voice.

THE KERNEL.

What, then, is conviction? In the case of one in rebellion against God it is of a twofold nature. First, it is being clearly convinced of personal guilt; and, second, there is produced a hope of, or at least a possibility of, pardon. It would be sorrowful indeed if, when aroused from the stupor of sin, the sinner should find no way of escape, no balm for his wounded soul.

THE WHIRLPOOL OF OBSTINACY.

This is one of Satan's traps. In it he catches a great many young people, a little at first and thereafter completely. When caught in its outer eddies, the victims simply are not teachable. They do not care to listen to the inner voice. It is those who are only a little indifferent that afford Christian workers excellent opportunity for gentle and tactful effort in their behalf. If, however, allowed to be whirled nearer and nearer the centre of this death-dealing pool, they become so contrary as not to listen to reason. They are determined not to yield. They even avoid influences that are likely to convince them of their error. They are like the man from Italy whose creed declared that none but Italians could sing. While in Paris he was with much difficulty induced by a friend to go with him to hear Nilsson. After listening for five minutes he arose to leave the hall. "But stay," said his friend, "you will be convinced presently." "I know it," responded the Italian, "and therefore I go." After Galileo had invented the telescope with which he observed the satellites of Jupiter, he invited a man who was opposed to him to behold the moons of this planet. But he refused point blank, mattering as he did so: "If I should see them how could I maintain my opinions which I have urged against your philosophy?" Incredible obstinacy! Sad contraries! But not half so sad in the realm of material things as in the realm of spiritual influences.

HEART-WHISPERINGS.

1. The gentle pleading of the Holy Spirit is Christ appealing to the heart in persuasive tenderness.
2. Resisting the Spirit is hardening the heart against eager divine influence.
3. Better be committed to a bear robbed of her whelps than live with a conscience that has lost its accusing potency.
4. In the future life of the impenitent the conscious activity of conscience will be the "worm that dieth not."
5. When the Holy Spirit comes upon the soul in a storm of conviction, such as threatens shipwreck, he must cast overboard all self-confidence and self-righteousness and look alone to Christ for salvation.
6. Genuine conviction is likely to lead to genuine repentance, such as moves the heart to cry: —
"Depth of mercy, can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me, the chief of sinners, spare?"
7. Among the greatest of all God's mercies not one is more valuable to the sinner than conviction for sin.

December 12 — The Miracle of Regeneration. 1 Cor. 6: 11; Gal. 3: 14; 5: 6.

"I need a cleansing change within;
My life must once again begin;
New hope I need and youth renewed,
And more than human fortitude;
New faith, new love, and strength to cast
Away the fetters of the past."

Regeneration is a fact, not a theory. It is, in Scripture language, a new birth — being born again — a renewing of the "Holy Ghost, putting off the old man and putting on the new." Regeneration as a result implies a new heart, a new spirit, changed from carnal to spiritual. The process we

cannot explain; but the glorious experience may be enjoyed by every truly penitent soul. Fallen man must be restored to right relations with God. As the goldsmith melts down the vessel of dishonor and forms it anew into a vessel of honor, so the Divine Alchemist through regeneration melts out the dross of natural defilement and reinstates the divine image.

STEPS.

1. Repentance. This follows conviction of sin which is the work of the Holy Spirit. It is an act of the will. We are not forced to repent. Repentance is more than sorrow for sin; it is deliberate turning away from sin. In the language of an eccentric evangelist, "To repent is to quit your meanness."

2. Having realized the guilt of sin, confessed and forsaken sin, it is then, usually, easy to exercise saving faith in Jesus Christ.

3. Justification. This includes pardon of sin, and takes place in God's mind in consequence of the changed attitude of the penitent. It is what God does for us at the court of heaven. He orders the non-execution of penalties which would have been inflicted had the sinner persisted in his sinful career.

4. Regeneration. This is a blessed work performed within the heart by the Holy Spirit, making it a partaker of the divine nature. This is an experience so glorious that it can scarcely be overestimated.

POINTS.

1. Regeneration is like re-tuning an instrument in which every tone has fallen from the true pitch.

2. In some sense it may be compared to grafting. A wild stock has all its branches hewn away except a span's length. It is then split, and foreign shoots inserted into it, and tightly bound. Now the process begins. The strange shoots are nourished and soon allowed to gain the mastery. Finally we gather the delicious fruit. All spiritual life is gained through abiding in Christ.

3. Regeneration is a miracle in that it is produced by direct divine action upon man's heart. It is divine personality touching and quickening human personality and making it what it could not become by any merely natural evolution.

4. It being a supernatural, spiritual product, it can never be discerned save through experience. To the unregenerate it is foolishness; but to those who are favored with its blessedness it is the wisdom of God. Lack of discernment obtains, also, in the natural realm. Once a mathematician accompanied a musician to a violin performance. The music was thrilling and exquisite. Turning to this man of figures, his musical friend inquired if the strains were not entrancing. To this he received the prosaic reply that it was truly wonderful to see a man draw his elbow up and down twenty-nine hundred times in a few minutes.

5. As the musician only can fully appreciate music, as the real artist alone enters into all the fine points of artistic perfection, so only the truly regenerate can realize the rich glories of regeneration.

6. "Come, my fellow-sinners, try:
Jesus' heart is full of love;
O that you, as well as I,
May His wondrous mercy prove!"

December 19 — The Witness of the Spirit. Rom. 8: 4, 16, 18; 14: 17; 15: 13.

To unregenerate people the greater part of the Bible resembles a letter written in cipher. To decipher these mysteries is a large part of the Holy Spirit's work. His life is to unseal the fountain, to open the garden of roses. But the Spirit's work is still deeper and more gracious. His most charming mission is to believing hearts. His life is to bear witness of the mystical relationship existing between the regenerate soul and the Father divine. Wondrous doctrine, beautiful mission — to testify of the interworking of the Spirit of God upon the souls of men! Happy are we if we are always alert to that witness.

"Such joys as are unspeakable,
And full of glory, too;
Such hidden manna, hidden pearls,
As worldlings do not know."

1. Its mystery. Over this we should not stumble. Do you know why the soul is a complex instrument of wonderful scope? Do you see how a mother pours her affection into her son's heart? Do you understand how one soul communes with another?

"Eye hath not seen, nor ear hath heard,
From fancy 'tis conceived,
What Thou, Lord, hast laid up for Thine,
And hast to me revealed."

2. Its quietness. Can you see the dew as it so silently distills on a summer's night? How softly and imperceptibly it comes! But in the morning every leaf is graced with pearls, every spear of grass glistens with diamonds, and you declare that there has been a refreshing dew. Just so it is with the Spirit's witnessing in your heart.

3. Its uniformity. There is nothing capricious in the Spirit's methods. He will witness to all hearts alike if they are ready to receive that witness. Like light, He is all about. If we allow ourselves to become opaque, so that the rays penetrate but dimly, is not the fault of ourselves alone?

4. Its reliability. Cleopatra's asp was brought to her in a basket of flowers. Men sometimes convey ruin in the fairest of speeches. But not thus is the Spirit's witness to your adoption and God's reconciliation. How comforting that we may always rely upon His message.

5. It is joy-producing. Paul said little about

the witness of the Spirit as a distinct subject, but this blessed assurance forms an undercurrent of satisfaction in all his writings. How it must ever have cheered him, and how it brightens all of our lives! Sweeter are its assurances than all worldly pleasures and more enriching than the gold of the Klondike.

December 26 — The Holy Spirit the Sanctifier. Rom. 8: 4-14; Gal. 5: 22-26; Eph. 5: 2.

The word "sanctify" as used in the Scripture has two specific meanings: First, to hallow or consecrate to religious uses. Jesus says: "I sanctify Myself," meaning that He devoted Himself wholly and sacredly to the work of saving men. Second, to purify and make thoroughly clean from all moral defilement. Sanctification may be partial or complete. Usually it is a long-continued process. Never, this side of heaven, does the Christian reach a state of grace so perfect that he no longer needs the cleansing of the Holy Spirit.

WHAT IT IS NOT.

1. It is not natural evolution of original impulses. No amount of cultivation can change a fig tree into a pear tree. No culture can convert a sinner into a saint.

2. It is not mere innocence such as was enjoyed by our first parents in Eden.

3. It is not that sinlessness which characterizes the holy angels who never felt the taint of sin upon their bright and beautiful spirits.

4. It is not the immaculate holiness of God whose whole being is one flaming antagonism against every shade of impurity.

5. It is not a state so high that the soul has no longer to be constantly on the watch against the devices of Satan.

6. It is not an experience or possession that can never be lost; and never can it exist in a soul puffed up with spiritual pride.

WHAT IT IS.

1. It is regeneration carried forward toward perfection of Christian character and ultimately to perfection.

2. It is a process by which the Holy Spirit eliminates the evil desires and inclinations of the heart and supplants them with holy impulses and pure motives.

3. It is a development of the vital germs of piety implanted in the heart at conversion.

4. It is an increase of the expulsive power of the new affections which the Spirit brings into the justified soul.

5. It is a larger and larger measure of the perfect love which casts out all fear that hath torment.

6. It is a strengthening of the soul's abhorrence and loathing of all sinful indulgence and the confirming of it in its relish for all that is lovely and pure.

INCENTIVES TO SANCTIFICATION.

1. It is desirable. Who has not been disgusted again and again with his own sins, and more still with his own sinfulness? Who has not cried out again and again with the great apostle, "Who shall deliver us from this body of death?" Every one who has felt the degrading and disgraceful results of depravity in his life must see the desirability of deliverance therefrom. Sanctification brings just such deliverance and must be longed for by every heart not too sadly calloused by iniquity.

2. It is possible. The whole Gospel system was devised for the very purpose of making sinful persons holy and pure. His name shall be called Jesus, for He shall save His people from their sins. There are many commands and prayers and promises in God's Word which would be meaningless mockery were it impossible to live a holy life.

3. It is necessary to be sanctified, not only in order to meet God's claims upon us in this world, but especially as a fitness to enter a holy heaven. "Without holiness no man shall see the Lord." Nothing can enter there which defiles.

HOW SECURED.

1. By meditating upon its desirability until a deep and persistent longing is created.

2. By deliberately and determinedly forsaking every form of evil that the Spirit may show as a hindrance.

3. By an unconditional surrender to Christ and unreserved consecration to Him as personal Saviour and Lord.

4. By trusting fully in all of God's precious promises for the blessing of a clean heart and a right spirit.

5. By realizing that —
"His time is when the soul brings all,
Is all upon His altar laid;
When pride and self-conceit are slain,
And crucified with Christ we fall."

"Helpless upon His word and life;
When faithful to His word we feel
The cleansing touch, the Spirit's seal,
And know that He does sanctify."

Providence, R. I.

CHRIST AND AMERICAN FISHERMEN.

WHILE the name of Father Taylor was still fresh on thousands of sailors' lips, and Father Taylor's Bethel was the Seamen's Bethel in Boston, on a sultry summer Sunday morning, a newly converted sailor left the 9 o'clock Bethel prayer-meeting to go down on the wharf with invitations. On board a brig at the south side of Central Wharf a young sailor — who had been converted out in Africa about a year previous — was pacing the deck in bitter agony of soul-struggle with temptation, when suddenly the man from the Bethel stepped on board and asked him to come to meeting. Without a coat or an excuse, he immediately forsook all and followed, the two walking silently, one all the while in the fiercest throes of temptation, the other amazed at his own audacity for having asked a man to come to meeting, and wondering at his easy first success and why it was that his companion did not stop to put on a coat.

At the Bethel altar the victory was won, and when Rev. George Noyes, the pastor, reached out and grasped the sailor's hand, calling him brother, he lifted the tempest-tossed young sailor out of the fore-castle into a Methodist pulpit, where he spent several happy and fairly successful years, until he heard a cry of distress from the sea, and saw many of his brother seamen imperiled. Then, without conferring with flesh and blood, he stepped down from the pulpit, and, wrapping his fisher-coat about him, he went about doing good among the fisher-folks.

The Gloucester Fishermen's Institute is the child of his toil and tears, prayers and faith. This institution is an ideal modern sailor mission. It is unsectarian, but intensely Christian — a soul-saving station, where physical, mental and social barnacles are scrubbed off and the whole life is put in touch with the living Christ.

This sailor preacher and fishermen's apostle declares that, with Peter of old, he has heard Jesus Christ asking for the loan of a fishing boat, that He may again launch out into the deep, there to still the tempest in storm-tossed souls, bidding raging passions cease, and perchance rescue some sinking American Peter, or, if need be, bind up some wounds; for there are many wounded and bruised among the seventeen thousand New England deep-sea fishermen. He and many other Christian people think it is a shame Jesus should, in this age, and in America, have to borrow a boat. He therefore, in Christ's name, appeals to American Christians to help him buy a 100-ton mission schooner in which he may cruise along the coast from Cape Hatteras to Iceland, out on the fishing banks, summers and winters, carrying the message of Christ-love and doing the Christ-work among American deep-sea fishermen. He believes that no other mission can possibly appeal more strongly to the American heart and conscience.

Any further information will be cheerfully given, and donations received and acknowledged, by Rev. Emanuel C. Charlton, Chaplain Gloucester Fishermen's Institute, Gloucester, Mass.

The thirty-second annual meeting of the Church Extension Society was held in Philadelphia last week. The report of the secretaries showed that the current year, considering the financial stringency, had been a prosperous one. The total receipts for the year were \$241,497.15 — an increase of \$14,744.23 over the previous year. Of 550 applications for aid recommended by the Conference boards and considered by the General board, asking donations of \$117,420 and loans of \$123,860, a total of 430 were granted, to the extent of \$57,325 in donations and \$79,200 in loans. The 111 applications absolutely declined amounted to \$22,245 in donations and \$92,010 in loans. It was voted to ask the Conferences for a total contribution of \$296,295. The amounts apportioned to our patronizing Conferences were as follows: New England, \$6,500; New England Southern, \$3,500; New Hampshire, \$1,500; Vermont, \$1,200; Maine, \$1,000; East Maine, \$1,000.

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J. L. PRESCOTT & CO., NEW YORK.

NATIONAL CITY EVANGELIZATION UNION.

Seventh Annual Convention.

(Continued from Page 15.)

and thanking God that respectability and intelligence have drawn away from those whom they were meant to bless, and have compacted themselves together in a mutual admiration society where every horrid thing is kept out of sight!

"As Christians we are not to apply to men the measures of this world. We have promised to be obedient to Christ's law; to look out on this world with His eyes; to struggle toward the perfection of His character with ever-increasing hunger; and we must apply the Christ measure to character and to money and to toil and to pleasure and to human need; and it is only as we apply this measure that we see our own deficiencies and can do anything toward diminishing those of others. And so the very first qualification for carrying on such work as is here being considered lies in our own personal consecration to the Lord Jesus Christ."

"The work cannot be done by the ministry alone. The pulpit is a wonderful place! To preach such truths as we have to preach, to have before you the kindling eye, the eager face, the hungry ear, to know that to some soul you have been the spring of everlasting life! The men who hold souls are the most valuable of all things, who search for souls as men seek for diamonds, who are careless about themselves in their eagerness to help others—these are they who will bring Christ's kingdom."

Bishop McCabe made an interesting address, of which but an inadequate idea is conveyed by the following brief abstract:—

"I do not think that any more important question could come before an American than the one considered here tonight—how to reach the masses of our great cities. I am very glad that the thought is taking hold of so many of the leading men of our country—men of intelligence and piety and wealth."

"We need financial wisdom. It would be wise for Methodism never to give a deed for any church property. See what has been done for Chicago Methodism by the property on Clark Street."

"But we need spiritual wisdom. A great deal more, after all, than financial wisdom. If we have the former, the money will come. Men with hearts on fire will bring the money. No one can resist a man who, commissioned of God, preaches the truth in demonstration of the Spirit and of power. The remarkable generosity of Mr. John D. Payson of New York, whose heart was touched by the kindness of a Methodist minister on occasion of his daughter's death, and who, though a member of another denomination, has given scores of thousands of dollars to various Methodist enterprises, is an illustration of the fact that men with money are ready to give if the facts are fully brought to their attention."

"I believe I would rather be a city missionary than anything else. I believe it is the highest office to which a man can possibly aspire. One night I said to the hackman who left me at the door, 'Good-night, sir. I hope to meet you in heaven.' He returned, insistent to see me at once. I prayed with him and he was converted. Colonel Hadley, who conducts the St. Bartholomew Mission in New York, who has planted thirty-eight rescue missions, and has prayed with more than 35,000 drunkards and has seen whole regiments of them converted, told me last year that when he was a drinking man in the army I came and sat beside him and said, 'Comrade, don't you think it is almost time to give your heart to Jesus Christ?' and sang a hymn. Suppose on that day so many years ago I could have seen the

outcome of the little effort I then made for that man!

"Here is my creed. Let us all adopt it: 'Whatever ought to be done can be done!'"

SATURDAY.

At 9 A. M., a small congregation being present, devotional exercises were conducted by Rev. Dr. Pickles.

The work of various City Missionary Societies of Boston was presented by Rev. D. W. Waldron, superintendent of the Congregational City Mission Society; Rev. F. D. Allen, D. D., superintendent of the Episcopal City Mission Society; and Rev. E. A. Horton, D. D., agent of the "Benvolent Fraternity of Churches."

Rev. D. W. Waldron stated:—
"Our society organized Oct. 9, 1816, is the oldest of its kind in the country. It immediately started Sunday-schools, which were then a new thing. It early established a 'settlement.' In 1876 it began work for the Chinese, of whom there are perhaps 25,000 within twenty-five miles of Boston. It is also doing work among the people of various nationalities, of whom there are so many in the city. It is now developing heart-righteousness and civic righteousness. A drinking Swede was recently converted who is now contributing \$200 a year to one of the downtown churches. But we want the people equally, whether they can pay \$200 or only one-hundredth part of it. A most convincing evidence of the value of this work is seen in the case of a family found by the missionary in a degraded locality, in which, under the influence of the city missionary work, the children became most useful and honored members of the church and of society. We aim to take neglected childhood and train it for honorable manhood and womanhood and for a glorious immortality."

Rev. Dr. R. D. Allen spoke for the City Missionary Society of the Episcopal Church:—

"Our purpose is to seek out the religiously needy of Boston and conduct the missionary work of our church within its borders. The greatest need is not relief of outward distress; the true remedy is to strike at the source of life and character. We have six missions with all the agencies of Christianity, with 1,350 communicants and more than 1,000 children in the Sunday-schools, employing eleven clergymen and thirteen lay missionaries. There are also two sections of homes. But we need more than the regular worship of the church. We maintain 'mothers' meetings,' averaging an attendance of 350 a week, where they are taught to sew, and have lectures and talks upon moral life and home government, etc. The Episcopalians have a new parish house with many appliances for helping the poor—a children's laundry, a children's savings-bank, boys' club, gymnasium work, etc. Last summer the Episcopalians had 3,500 otherwise neglected children in charge. They are doing rescue work, having a mission where an average of 100 attend. But the preventive work is the more important. We must get at the hearts and hearts of the people, and so bring them to Christ."

Rev. E. A. Horton, D. D., spoke for the "Benvolent Fraternity" (Unitarian):—

"I have not time to enumerate our departmental work, which ranges from a plumbing school to a 'gospel salvation meeting.' As civilization becomes denser, the difficulties of doing practical Christian work increase. Men too often give their checks when they feel no heart throb or personal responsibility. There is no sort of contrivance that can take the place of personal interest. Again, there are some churches which are not cordial toward the poor. The practice of Christian hospitality at the door of the church is not all that it ought to be. There is difficulty arising from the pessimism of

the day, which leads men to think the work is hopeless. We probably are sectarian, but we mean not to be. Our appliances are varied and multitudinous. We have gymnasiums, baths, cooking schools, carving schools, millinery and dressmaking schools, clay molding, lectures, classes, religious services, Sunday-schools, popular meetings on Boston Common, etc. We believe that a religious purpose must underlie all. We hold that rich men should devote some of their means as a safeguard to society (if they will rise to no higher consideration). We need to give men sympathy; to give them the ability to help themselves temporarily; to teach self-control, stewardship, and that they need salvation."

A vote of thanks was at this point unanimously given to the brethren of other denominations who had spoken.

The subject, "The Strangers within our Gates," was treated by Rev. Dr. A. D. Traveller, corresponding secretary of the Chicago City Church Extension Society; by Rev. R. K. Boyd, superintendent of the Newark Society; and by Rev. Dr. F. B. Lynch, of Philadelphia.

Dr. Traveller spoke of "Cosmopolitan Chicago":—

"Methodism was the first of the churches to organize religious work in Chicago. The first class-leader was appointed in 1834; and the same year the first house of worship was built on the corner of North Wabash and Clark Sts., costing \$250. Various difficulties beset early Methodism; but now it has 150 churches and nearly 30,000 members. The work of our City Church Extension Society is somewhat hindered by diversity of opinion as to what is its proper work. However, we are doing good work. There is rich reward in the struggle for a while. Wabash Avenue is now in one of the worst quarters of the city; but it has more conversions than any other of our churches in the city. We believe in preventive work, and we must be on hand and prevent the ground in the new suburb; therefore I do not think it a bad thing if the new church has to struggle for a while. Small churches are a necessity. The Jews did not do much saving into idolatry after they began to erect synagogues, many of which had but few members. Chicago has 140,000 more people than can find church accommodation. To demand of the poor that they pay high prices for a pew and travel far to church, is an unrighteous infringement of their rights. Therefore plant churches within easy reach of all the people. How grand the opportunities and grave the responsibilities of the church in a cosmopolitan city like Chicago, where there are more than twenty-five nationalities represented, numbering each from 102 (Mexicans) to 424,577 (Germans)."

Mr. Bowles Colgate presented a report from a special committee of seven, appointed yesterday, stating that they thought the time had hardly come for setting apart a man solely for this work, but recommending the appointment of Rev. Dr. F. M. North to advance the objects of the Union in various ways, and the appropriation of \$2,000 for the expenses of the work. A thoughtful and earnest discussion followed, participated in by a considerable number.

In the afternoon Rev. R. L. Greene, D. D., offered prayer, after which consideration was given to the topic, "Hindrances to the Forward Movement in our Cities."

Dr. C. J. North, of New Haven, spoke upon "Competition vs. Co-operation":—

"Competition is a hindrance to our work. It seeks to get, rather than to give. Among the causes of competition is selfishness, which sometimes arises from thoughtlessness. Ministers are sometimes selfish to be laymen. Sometimes a layman will not give toward the expenses of a neighboring Methodist church when he could do it; perhaps he will invite the members of another to his own, though he knows it will weaken that other church. Churches are sometimes selfish."

"Another cause of competition is covetousness, rendering one narrow, desiring to get everything where his own personal enjoyment will be served. Covetousness includes stinginess and meanness. The absolute lack of a church paper in many of the homes, leaving the people in ignorance of what is going on in the church, is a cause of competition. So, also, is pride, and the feeling that we are better than our neighbors. They say we must have great churches, with great preachers and great aggregations of people; but such do not call the abilities of the laymen into activity."

"What is the cure for competition? First, a change of objective. We are to go to win men to Christ—the man, and not the church, should be the objective. Again, send the strongest men where they can do the most good, whether the church is large or small."

"Church Debts as a Hindrance to the Forward Movement in our Cities," was treated by Rev. Dr. R. S. Pardington, of Brooklyn:—

"All over the land ministers are perplexed and soul-saving hindered by debts. Debt is a saddle which the devil rejoices to strap on the back of a church or a man, because then either can be more easily ridden in diabolical directions," so said a leading secular paper recently. When churches cease to grow, they cease to build. All branches of Methodism together build at the rate of five churches a day. The income of any church about equal the expenses. Ministers ought not to be expected to lead in financial matters. Many of our churches have mortgages out of all proportion to their cost. Many congregations have a pride to build for posterity, and so they build beyond their means. Church debts are intolerable; they burden the minister, who is expected to draw 'so as to raise money. So the great mission of the church is relegated to the rear. The church debt extinguishes the benevolences. Some in the church say, in effect, 'We must pay the debt—let the heathen look out for themselves or be lost.' The people who lose by the swelling of church debts are often forgotten. Let us not dedicate to God what is not ours to give. I believe the time is coming when the Methodist churches in a city will pool their debts."

Mr. John S. Hayler, of New York, spoke of "Unconsecrated Money":—

"I often wonder when I will get to the point

where my money will be consecrated. There are men and women in my church who wear an overcoat or a bonnet the second year for lack of money, which my wife and I have not had to do. Many think that if they give one-tenth that is all that is required of them; but I believe that

Freedom of Action.

Men (and women too) like to do as they please in respect to their personal habits, and they should be allowed a wide margin of liberty, so long as they do not trespass on the rights of others. It is nevertheless true that those who learn that rare achievement of self management are the ones who forge to the front in the race for fame or gold. Money makers should be trained, as well as athletes, and proper habits are of paramount importance. A man may accomplish something even when heavily handicapped by narcotic poisons like tobacco and coffee, but he will push along with much greater force when freed from the handicaps. One may feel well today and yet be building into the body poisonous elements from drugs (coffee, tobacco, etc.) that will bring on serious disease some day and perhaps quickly. There is no sentimental gush about this. It is simply a business proposition. You build in a strong bank account of health, by daily deposits of good and well selected food. This bank account becomes solid enough to give you power in time, or you can draw out a little each day by bad habits, and when a good bank account of health (which means power) is needed you find it isn't there. Now, then, man must be allowed to do as he likes about this and use up the bank account daily to be "common," or conserve his resources (health) and become great.

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the per cent. should increase with the income. I think that in New York the trouble is not so much with the lack of conservation as that there has not been a united effort."

The matter of appointing a man to act as general secretary, which was before the meeting prior to adjournment in the morning, was taken up, and another prolonged discussion ensued, after which the convention adopted a substitute offered by Mr. Howies Colgate, as follows: That a committee of eleven, of which the president shall be ex officio a member, be appointed by the chair, whose duty shall be to consider the subject and to have authority to do for the advancement of the cause such work as the money they may secure may enable them to do. The following were appointed: Messrs. Samson of Pittsburgh, Ingram of Baltimore, Durrell of Boston, Hobbs of Chicago, Gamble of Cincinnati, Benton of Cleveland, Beach of Jersey City, Colgate and Huyler of New York, and Goff of Philadelphia, in addition to President Hitchcock.

The election of officers resulted as follows: President, Horace Hitchcock, of Detroit; vice-presidents, Bishop C. D. Fos, of Philadelphia, George K. Atwood, of Boston, James E. Ingram, of Baltimore; corresponding secretary, Rev. F.

Mason North, of New York; financial secretary, Rev. C. A. Littlefield, of Boston; treasurer, J. B. Hobbs, of Chicago.

Detroit was selected as the place of next year's meeting, the exact date to be fixed by the executive committee.

After the transaction of various business, including a vote of thanks to the trustees and pastor of Bromfield St. Church, and to the good people of Boston who have so cordially welcomed them, the Convention adjourned.

Notes.

The electros used in connection with this report, with the exception of Bromfield St. Church and its pastor, are kindly loaned by the Boston Herald of this city, which paper published excellent reports of the convention, beginning with Friday, Nov. 19.

The two Horaces! What a duel! Horace Hitchcock and Horace Benton. John and Peter were called Boanerges, the "sons of thunder." These two men might not inappropriately be called the Boanerges of this convention—they are as vigorous as Peter and as gentle as John.

Dr. Cadman's great address on Thursday evening was a genuine tonic. He must be heard in Boston oftener. His hour's address, holding the audience until 9.40, was breezy, brilliant and brave. His style is attractive, matter weighty, and diction fresh and modern. He used but one cant phrase, and apologized for that. We regard him as the Hugh Price Hughes of our American Methodism.

Mayor Josiah Quincy said a clear and confident word in encouragement of this great work. The Mayor's word evidently came from his soul.

Dr. Traveller's criterion by which he measures the value of every enterprise is a characteristic Western phrase—"Does it shock up?" Respectfully suggested to every preacher regarding his work.

Early in the first morning of the convention Dr. R. S. Rust and Bishop McCabe came in. A vigorous word from the one and a sweet word from the other inspired the delegates.

Bowles Colgate, for many years president of the New York Society, is a typical representative of the best business life of New York, and is, perhaps, unexcelled in his influence upon the counsels of Methodism in the metropolis. He is a clean-cut man, clear in thought, pure in motive, and devoted to the church and to Christ.

John S. Huyler is a man as modest in spirit and generous in nature as he is successful in business. His name is a household word far and wide, even where he is not known. Few men have a broader conception of the responsibilities of wealth and success than he.

Of our speaker of the Massachusetts House Bishop Goodsell said: "I am glad that for the speaker of the House you have a man who is not only a statesman, but a Christian."

A handsome exchange of compliments passed between Bishop Goodsell and McCabe—and both were well bestowed because true.

Our preachers and laymen, busy men all, attended the convention well.

"The best convention of the seven," said F. M. North; and P. S. Merrill added, "Amen!"

Rev. A. D. Traveller, D. D., of Chicago, has probably witnessed larger results in the line of church extension in the city and suburbs of Chicago than any other representative of the Union in his respective field.

There is no more hopeful indication in our Methodism than the fact that so many of our leading and aggressive laymen are so profoundly interested in this work of city evangelization.

After all the very practical and helpful deliberations and discussions, the fact is apparent that the measure of success reached in any city is gauged by the fitness of the man who is acting as the superintendent. If he possesses the genius for it, and is absorbed in it as a passion so that he "counts not his life dear unto himself" if only his work succeeds, then the desired results follow, and the needed funds are secured. In no branch of Christian work is it so supremely important to secure right and effective leadership.

President Atwood and Secretary Littlefield, of the Boston City Missionary and Church Extension Society, acting as the hosts of the Union, made the visit of the other representatives to Boston especially agreeable and enjoyable.

A delight to have the delegates in our city; a delight to have some of them in our churches on Sunday; a delight to have some of them in our Preachers' Meeting on Monday; and a delight to have the remaining few with us at the Social Union on Monday night.

"The great cause of this world is the cause of missions, and the supreme department of missions is city evangelization." This is the first speech entire that Bishop McCabe made before the convention.

The following pulpits were filled by the delegates on Sunday morning: Temple St., Rev. F. S. Merrill; St. John's, Rev. D. W. Clark; Winthrop, Rev. R. K. Boyd; Winthrop St., Horace Hitchcock, Rev. C. A. Littlefield; Baker Memorial, Horace Benton; Warren St., Rev. G. C. Bacon; Watertown, Bishop Mallalieu; Union Square, Rev. C. M. Boswell; Harvard St., Cambridge, Rev. I. N. Dalby; Flint St., D. W. Beach. Afternoon: Meridian St., East Boston; Horace Benton, Rev. P. S. Merrill, Rev. A. D. Traveller; Tremont St., Rev. I. N. Dalby, Hor-

ace Hitchcock, Rev. C. M. Boswell; Trinity, Charlestown, Bishop Cranston; Harvard St., Cambridge, Rev. G. C. Bacon, Rev. A. D. Traveller.

Messrs. Gilchrist & Co., Winter St., are constantly adding new and attractive goods to their large and varied stock of dry goods. They announce a "great unloading sale" of coats, capes, suits for ladies and misses. Purchasers will find it for their advantage to give them a call before purchasing elsewhere.

Church Register.

BOSTON PREACHERS' MEETING.—On Monday, Nov. 22, at 10.30 a. m., in Lorimer Hall, Tremont Temple, a Union Meeting with the Baptist and Congregational Preachers' Meetings will be held, with an address by Rev. Chas. A. Barry, D. D., of Waverhampton, Eng., president of the Congregational Union of England and Wales, upon "The Federation of Evangelical Churches."

W. F. M. S.—The annual meeting of Dover District Association of the Women's Foreign Missionary Society, Thursday, Dec. 1, at Portsmouth, N. H. The session will open at 10.30 a. m. An interesting program has been prepared. In the evening an address will be given by Mrs. J. C. Park, medical missionary from India. The ladies of Portsmouth will serve lunch. HARRIET B. L. PERKINS, Sec'y.

W. H. M. S.—The eastern division of the North Boston District will hold a district meeting at Harvard St. Church, Cambridge, on Thursday, Dec. 1. Morning session at 10. At 11 o'clock Mrs. Miller, missionary to the Yakima Indians, will give an address. Afternoon session at 2, with reports, papers, and notes from the Baltimore Convention. Lunch served by the ladies of the church for 15 cents a plate. Ladies please notice that Mrs. Miller speaks in the morning. ELLIS A. WILLISTON, Dist. Sec'y.

W. H. M. S.—A meeting of the auxiliaries of Lynn District will be held in the Walnut St. Church, Chelsea, Tuesday, Dec. 2. Morning session at 10; report of the General Executive meeting at Baltimore, Md. Mrs. F. W. Ainsworth will speak on the work. Address in the afternoon by Mrs. E. C. Miller, missionary to the Yakima Indians. Dinner served for 15 cents. MRS. LLOYD A. SANBORN, Dist. Sec'y.

DEDICATION AT WOLLASTON.—The First Methodist Episcopal Church at Wollaston will be dedicated on Tuesday, Nov. 26. Preaching at 3 p. m. by Bishop Cranston; 7.45, by Dr. W. W. Brodbeck.

A Preacher's Discovery.

Dr. Hiesher, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germ, and heals the mucous membrane. Any reader of Zion's Herald will address Dr. C. H. Hiesher & Co., 11, 13 and 15 Grant Building, Atlanta, Ga. will receive, postpaid, a three days' trial treatment free.

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RE-OPENING AND DEDICATION.—The reopening and dedication of the Stanton Ave. M. E. Church will occur on Sunday, Nov. 28, to Dec. 1. Sunday morning, Nov. 28, Bishop Earl Cranston will preach the dedicatory sermon, and Bishop R. S. Foster and Presiding Elder Mansfield will conduct the service of dedication. In the evening Rev. J. H. Mansfield, D. D., will preach.

Monday evening Rev. F. M. Upham and Rev. E. M. Taylor, D. D., will speak for the Epworth League. Rev. T. C. Watkins, D. D., will preach on Tuesday evening. Wednesday evening will be a Sunday-school rally, with address by Rev. A. E. Keady, D. D. Rev. Arthur Page Sharp will preach on Thursday evening, and Rev. John E. Cushing on Friday evening. Sunday, Dec. 1, Rev. George E. Morris, D. D., and Rev. Charles W. Bishop, Ph. D., will preach.

We extend a cordial invitation to all to attend these services. Take Norfolk St., Dorchester, car for Stanton St.



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Our Book Table.

Christianity and Idealism: The Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy. By John Watson, LL. D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. New York: The Macmillan Co. Price, \$1.75.

Lectures recently delivered before the Philosophical Union of the University of California are the basis of this book, and a very good book it proves to be—a help to faith, and a defence, on the whole, of orthodox truth, though the author states that one object which he has had in view has been “to disengage the essence of Christianity from elements which for historical reasons have come to be regarded as inseparable from it, though they are in reality antagonistic to its spirit.” This is a work no doubt needing to be done, and we cannot find fault with the manner in which Dr. Watson has performed his task. He shows that Idealism, the prevalent philosophy of the day, “is in essential harmony with the Christian Ideal of life, as held by the Founder of Christianity, however it may differ, at least in form, from popular Christian theology.” His conclusion, after a very thorough and masterly examination of the subject, is that “the Christian conception of God and man is not only in harmony with the results of modern science and historical criticism, when these are interpreted from the comprehensive and self-consistent point of view of an idealistic or spiritual philosophy, but that the principle of Christianity thus acquires a definiteness and persuasive force which is attainable in no other way, and which is missed by those who shut themselves up within the narrow circle of traditional forms of thought. The results of science and philosophy are no doubt hostile to many cherished prejudices which are due to the survival of pagan or medieval superstitions, but they cannot touch the living heart of Christianity itself.” This is certainly satisfactory and reassuring, for we are learning more and more to distinguish between the essential and the accidental in our faith, and to be altogether undisturbed by the modifications which from time to time we are brought to see must be made in the latter. So long as “the foundation of God standeth sure,” it matters little that some of the coping-stones of the temple need replacement. We quite agree with Dr. Watson in the declaration with which he closes his excellent treatise: “The Christianity of our day must recognize that the ideal of Christian manhood includes within it the Greek ideal of clear thought and the love of beauty, as well as the Jewish ideal of righteousness and the Roman ideal of law and order, harmonizing all by the divine principle of love to God and man, on the basis of that free spirit which has come to us mainly from our Teutonic ancestors.”

Inequality and Progress. By George Harris, Professor in Andover Theological Seminary. Houghton, Mifflin & Co.: Boston. Price, \$1.25.

This is a bright and lucid volume founded upon, and inseparably linked to, a philosophy of good healthy common sense. The author is so firmly anchored to the real and practical world in which we live, and knows so well the real people all about him, that he is unable to give place to the Utopian theories which are held by so many in this age. It is a good book to place in the hands of those who have been smitten with the unbalanced opinions upon equality, socialism, and ideas of property which are harmfully prevalent. Prof. Harris' style is chaste but forceful. Great truths are thrown into single sentences that cling to the reader, as: “Ignorance alone has confidence enough to attempt that which is possible only to omniscience.” “Progress is increase of legitimate wants which can be satisfied.” “A fair chance for one man is no chance at all for another. There is no chance which is equally fair for any two men on earth.” “Economic equality is a chimera.” And after discussing Bellamy's ideas of equality as expressed in his last volume, the author says: “But all these theories are the stuff that dreams are made of.” In the chapter on “Uniqueness and Unity” he declares: “Essential equality would destroy personal freedom, and would leave as much fraternity as a man enjoys when he looks at himself in a mirror.” We hope this volume will receive the wide reading which it assuredly deserves.

Heroic Stature. Five Addresses. By Nathan Sheppard, Author of “Before an Audience,” etc. American Baptist Publication Society: Philadelphia. Price, 5¢.

This volume includes addresses upon Martin Luther, John Wesley, Norman McLeod, Charles G. Finney and Hugh Latimer. The work is that of a scholar, a lover of truth, bent upon ascertaining the facts and expressing them with absolute loyalty and impartiality. It is a good book, especially for the young Christian to read. Prof. Sheppard is very fair and appreciative in his treatment of Wesley. There is a vein of genuine wit in the author, which greatly enlivens his pages. Speaking of the wife of John Wesley and her strange career, he observes: “Her tombstone says, ‘She was a woman of exemplary piety.’ But then, you know, a tombstone is like a corporation—it has no body to be burned or soul to be damned. I heard lately of a church that starved their preacher to death, and are now collecting for his monument. He asked for bread and they gave him a stone—a tombstone.”

The Love Affairs of Some Famous Men. By the Author of “How to be Happy though Married.” Frederick A. Stokes Co.: New York.

In an interesting, chatty way the author of this stout volume of 341 pages tells the inquisitive world, which “always loves a lover,” some of the details of the love affairs of many celebrated men, such as Sir Walter Scott, Thackeray, Dickens, Hawthorne, Fenimore Cooper, Carlyle, Oliver Wendell Holmes, and Daudet, among authors; Dante, Shakespeare, Milton, Coleridge, Shelley, Wordsworth, Tennyson, among poets; Albert Dürer, Rembrandt, Da Vinci, Gainsborough, Constable, Turner, Alma Tadema, among painters; Handel, Haydn, Beethoven, Chopin, Mendelssohn, Wagner and Verdi, among composers; Luther, George Herbert, Jeremy Taylor, Robertson, Livingstone, Wesley and Spurgeon, among clergymen; and so on through medicine, law, the army, the navy, science, politics, etc. “The problem of the union of man and woman must always remain the supreme and central question of society,” the author says in the preface, “and this book is a small contribution to its elucidation.” The volume is beautifully bound in pale green, with a design in gold hearts on the cover, each heart encircled with twisted gold tendrils—symbolizing the tendrils of love, we presume.

Singing Verses for Children. Words by Lydia Avery Coonley. Pictures by Alice Kallong Tyler. Music by Eleanor Smith, Jessie L. Gaynor, Frederic W. Root, and Frank H. Atkinson, Jr. The Macmillan Co.: New York. Price, 5¢.

Every year books for children grow more beautiful and artistic, and this exquisitely illustrated volume, in design and execution, is, perhaps, a little ahead of any yet issued. On heavy cream paper, the words and music of eighteen songs for little people are beautifully printed, each enclosed in borderings of the loveliest water-color reproductions, and with quaint designs in brown in the centre of the separating pages appropriate to the beginning and ending of each song. The table of contents, printed on a folding screen and viewed by two little tots in pinafores, includes: “Good Morning,” “Pussy Willows,” “Sunshine Song,” “After the Rain,” “Come, My Dolly,” “Wind Song,” “My Pegasus,” “Cradle Song,” “Baby Moon,” “Clouds,” “The Child and the Tree,” “Flag Song,” “Silver Night,” “Dancing Song,” “Snow Balls,” “Bed Time,” “The Little Star,” and “Christmas Song.”

Little Folk Lyrics. By Frank Dempster Sherman. With Illustrations by Maudie and Genevieve Cowles. Houghton, Mifflin & Co.: Boston. Price, \$1.25.

The publishers have given a dainty and artistic setting to this collection of little folks' lyrics by Frank Dempster Sherman, in which he so delightfully pictures the outdoor world to the childish imagination. The illustrations by the Misses Cowles beautifully interpret the verses. Fortunate the children who find this exquisite book among their Christmas gifts!

Plain Living and High Thinking. By T. T. Munger, D. D., Author of “On the Threshold,” “The Appeal to Life,” etc. Wilbur & Ketchum: New York. Price, 5¢.

In this narrow little volume the author gives an inspiring “New Year's Homily” in his strong, thoughtful and effective style. Anything Dr. Munger writes is sure to be read, and this timely little book will not prove an exception.

Art and Morality. By Washington Gladden, D. D., Author of “Burning Questions,” “Applied Christianity,” etc. Wilbur & Ketchum: New York. Price, 5¢.

Dr. Gladden never writes unless he has something to say worth hearing. In this little book he defines art as that part of work which is inspired by the love of beauty, and morality as that portion which is inspired by love of righteousness, and harmonizes the relations between art and morality with lucid and convincing reasonings. It is a handy little volume for spare-minute reading.

Reading Courses in American Literature. By Fred Lewis Pattee, Professor of English and Rhetoric in the Pennsylvania State College. Boston: Silver, Burdett & Ginn. Price, 5¢.

The frequent inquiries by members of reading circles, by college students and others, for a systematic course of reading in the American classics led to the publication of this little book, the subject matter of which had been originally prepared by the author for personal use in his classes. Three separate courses are given. Course I furnishes a chronological survey of the masterpieces of American literature. Nothing is included in this course which has not stood the test of time. Course II has been prepared for those who wish to bring system to their readings in fiction. Course III is an appendix to Course II, and is devoted to short stories. Prof. Pattee has succeeded in presenting an admirable guide in the several branches of literature outlined.

The True Story of U. S. Grant, the American Soldier. Told for Boys and Girls by Ellbridge S. Brooks. Illustrated. Boston: Lothrop Publishing Co. Price, \$1.25.

As time rearranges history and elevates the few really great men of this century, one name rises higher, clearer, more glorified, as the refining fire burns away the dross. It is that of our greatest soldier, our one genius in war, our hero—Grant. It is especially fitting that the story of his life should be told for young readers in a simple, straightforward, comprehensive way. Mr. Brooks' book is of this character. It is fourth in the excellent series of “Children's Lives of Great Men,” which now includes the “True Stories” of Columbus, Washington, Lincoln and Grant. It is not alone the great soldier's war record; it is his life record. In each chapter is a moral, an incentive to clean and honest living, persistent endeavor and unquenchable will that cannot but prove of value to every boy and girl who reads this dramatic and

yet simple story of a hero's life and a hero's death. The book is profusely illustrated.

Love's Messages. T. Y. Crowell & Co.: New York. Price, 75 cents.

The originality of this little volume (158 pp., cloth, oblong), which was compiled and designed by a cousin of Chief Justice Fuller, consists in its clever imitation of the convenient pocket check-books now in almost universal use. Each page is detachable and contains a text of Scripture printed in red and an appropriate stanza of poetry printed in black, together with a blank for date and signature. The stubs offer room for memoranda. The selections are made with exquisite taste, and the leaflets, which fit an ordinary envelope without doubling, are suitable to send as a bit of cheer or comfort to absent friends. They are equally adapted for book-marks.

The Wreck of the Circus. By James Otis. T. Y. Crowell & Co.: New York. Price, 50 cents.

Phil Durham, on the day of the circus coming to Berwick, is left in charge of his baby brother, with strict injunctions to stay at home. The circus comes. Phil's chum, Teddy, invents a means of their earning money to go, and poor Phil yields to the temptation. He transfers the guardianship of the baby to a neighbor's girl, and helps carry the water to the service tent. But it takes him longer than he anticipated, and when he is ready to enter the enchanted portals Sam has disappeared. The history tells of Phil's search for the vanished infant, and the disastrous storm which wrecks the circus and fills poor Phil's heart with dread. The lesson conveyed is admirable—that of obedience.

The District School as It Was. By Warren E. Burton. New Edition. Edited by Clifton Johnson, Author of “The New England Country.” With Illustrations. Lee & Shepard: Boston. Price, \$1.25.

This bright and vivid description of one of the early institutions of New England was first published in 1833, and met with a very favorable reception, the first edition being followed by several others, both in this country and in England. It has been out of print for some years, but of late, there having arisen quite a demand for it, or a work of a similar character, Mr. Johnson has edited the work, introducing illustrations showing the character of the text-books from which our forefathers gathered their early education. The hope of the author as expressed in the preface to the original edition is certainly realized, “that it will ever be of historical use to rising generations, educated under better auspices, as exhibiting a true and graphic picture of the District School as it was.”

Sermon Stories for Boys and Girls. By Rev. Louis Albert Banks, D. D. New York: Funk & Wagnalls. Price, 5¢.

How to present great truths to the minds and hearts of children in a pleasant and at the same time impressive manner, has always been a difficult problem. Parents and teachers are confronted with it continually. Dr. Louis Albert Banks, in this new and handsome volume, not merely has helped to solve, but has completely mastered, this problem. He catches the eyes and ears of his hearers by bright little stories about animals, events in current life, and interesting features of nature, and then with rare skill makes each of these stories carry a helpful message. The book has a special value for the Sunday-school, the nursery, the pastor's study, and the school-room.

Literary Notes.

—“Lorna Doone” is being published in London by Sampson, Low & Co. in a penny (two-cent) edition.

—“The Ritichian Theology and the Evangelical Faith” is the title of Prof. James Orr's new book, which Mr. Thomas Whittaker will add to his “Theological Educator” series.

—Mr. Stephen Bonsai, the well-known journalist, has become managing editor of *Munsey's Magazine*.

—Mr. St. Loe Strachey succeeds the late R. H. Hutton as joint editor and proprietor with Mr. Townsend of *The Spectator*.

—Mr. Kipling will contribute a series of fantastic stories about animals to *St. Nicholas* during 1898. They will be called the “Just-So” stories and they are said to be in an entirely new vein.

—The demand for an authoritative popular book upon birds, containing accurate colored plates which are real facsimiles, has led Messrs. D. Appleton & Company to issue an edition of Mr. Frank M. Chapman's “Bird-Life” in colors.

—Mr. Gilbert Parker's new story is to be called “The Battle of the Strong.” It is to appear as a serial in the *Atlantic Monthly*, the first instalment in the number of January, 1898. It will be remembered that the *Atlantic* printed Mr. Parker's successful “Boats of the Mighty.”

—Maxfield Parrish, who drew the cover for the Christmas *Scribner's*, is a young Philadelphia artist whose illustrations in the Fiction Number of *Scribner's* last August won him immediate recognition for originality and cleverness.

—Charles G. D. Roberts, who is winning increasing fame as poet and author, was born near Fredericton, N. B., in 1850, and published his first book at twenty. He comes, on his father's side, of a long line of English college professors and scholars, and his father is rector of the English church at Fredericton.

—Mr. Nathan Haskell Dole has four volumes nearly ready for the public: A book of metrical translations, a collection of child verse, a new

and improved edition of his multi-variant *Rabbiat of Omar Khayyam*, and a translation of the German novel “Schloss Hubertus.”

—Mr. Paul Laurence Dunbar, the Negro poet, is at present engaged in writing a novel which is to be issued shortly by Dodd, Mead & Co. It is described as a realistic picture of life in a small Ohio town, in which State Dunbar was born and educated.

—Amelia E. Barr, who has been writing entertaining stories for many years, is still as vigorous as ever and keeps up with her many literary engagements. Her latest short story, which deals with an interesting phase of Scottish life, will be published in the Christmas number of *Frank Leslie's Popular Monthly*.

—Melbae, the French author, died worth about \$50,000, and his author's rights yield some \$15,000 a year. He left all to a critic friend.

—The original title of Mark Twain's book, “The Surviving Innocent Abroad,” will, we understand, be retained by his English publisher.

—Some early writings by Thomas Carlyle, never before published in book form, will appear soon. They date from 1820 to 1823.

—The importance of Mr. McCarthy's new “Story of Gladstone's Life,” soon to be published by the Macmillan Company, has already been widely noticed, but the book has an interest far beyond that which belongs to Mr. Gladstone's name alone. The book is full of the most interesting sketches of other prominent men whose work has brought them into more or less close association with Mr. Gladstone, and the portraits with which the book is full render it a work of no slight value.

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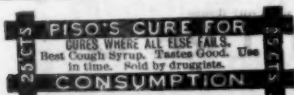
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THE ALPHA CHAPTER, BOSTON UNIVERSITY.

A LIST of the alumni of the School of Theology of Boston University by classes. If any one can give further information, please address Rev. Seth C. Cary, President, Wollaston, Mass.

(Continued from the Herald of Nov. 18.)

1881.

FRANK W. ADAMS, Iowa, Prof. Iowa Wesleyan University, Mt. Pleasant, Iowa.
ROBERT E. BUCKLEY, Cent. Ill., Abingdon, Ill.
GEORGE S. BUTTERS, N. E., Somerville.
JOHN S. DAVIS, Wis., Appleton, Wis.
WILLIAM N. GROOMER, Iowa, Malcom, Iowa.
WILLIAM I. HAVEN, N. E., Brookline.
WINFIELD C. HELL.
ISAIAH B. HUDNUT, Genesee, Victor, N. Y.
GEORGE M. JEFFREY, Des Moines, in Utah Miss, Ogden, Utah.
ARNER M. OGDON, N. E., Clinton.
THOMAS B. SNOWDON, Washington, Dayton, Md.
WILBUR P. THIRKIELD, Atlanta, Pres. Gammon Theo. Sem., Atlanta, Ga.
SAMUEL W. TROUBDALE, W. Wis., La Crosse, Wis.
PERCY C. WEBBER, Prot. Episcopal, Westdale.
KATHARINE A. LENTE STEVENSON, Cor. Sec. World's W. O. T. U., Newton.
HOMER B. MASON, Genesee, Royalton, N. Y.
CHARLES F. SHARPE, Minn., Minneapolis, Minn.
CLARK E. SWARTZ, Genesee, Hamburg, N. Y.
WILLIAM WILCOCKS, N. Y., Rockland, N. Y.

1882.

SOLOMON E. BREEN, Cambridgeport.
HOWARD E. COOKE, Boston.
JOHN S. W. DEAN, Neb., Pawnee City, Neb.
ALBERT FREEMAN, d. Feb. 23, 1896.
GEORGE A. GRANT, N. E. So., Middleboro.
WILLIAM D. GRAY, No. Ohio, La Grange, O.
ALLEN J. MAXWELL, No. India, d. Oct. 20, 1890.
WILLIAM F. McDOWELL, Col. Chan. Denver University, University Park, Col.
GLESEN A. BEEDER, Jr., Elyria, O.
THOMAS T. ROWE, Genesee, Rochester, N. Y.
CHARLES M. HALL, N. E., Lowell.
GEORGE H. HASTINGS, N. E. So., No. Grosvenor-dale, Conn.
HARRIETT E. STONE.

1883.

CAMDEN MCC. COBURN, Col., Denver, Col.
WILLIAM DAWSON, Oklahoma, Hennessey, Ok. Ter.
FRED S. HUNTINGTON, Cong., d. Sept. 4, 1896.
WILLIAM D. MAERH, No. N. Y., Watertown, N. Y.
GEORGE A. PHINNEY, N. E., Cambridge.
SAMUEL PLANTZ, Wis., Pres. Lawrence University, Appleton, Wis.
GEORGE O. ROBINSON, Kansas, d. Jan. 5, 1895.
BYRON G. SANFORD, No. N. Y., Evans Mills, N. Y.
WILBUR S. SMITH, Vt., Hardwick, Vt.
CHARLES TILTON, N. E., Somerville.
GEORGE H. TREVER, Wis., Milwaukee, Wis.
HENRY H. FRENCH, Cong., Malden.
CASSIUS M. WESTLAKE, Prot. Episcopal, Arlington.

1884.

EDWARD P. CHILDS.
THEODORE W. HAVEN.
WILLIAM L. HOOD, N. E. So., Pawtucket, R. I.
MARQUE D. HORNBECK, Colo., Boulder, Colo.
ALMON F. HOYT, d. Oct. 27, 1893.
GEORGE W. MILLER, Kansas, d. June 12, 1896.
LEROY S. STONE, N. Y. E., d. Saugerties, N. Y.
WILLIAM A. WRIGHT, So. Cal., Ontario, Cal.
FRANK W. HAMBLIN, Vt., d. May 21, 1895.
MATTHEW D. BILL, No. N. Y., Clinton, N. Y.
PERRY W. SINKS, Cong., Painesville, O.

1885.

JOHN W. E. BOWEN, Washington, Prof. Gammon Theo. Sem., Atlanta, Ga.
JOHN O. DENNING, Bombay, Narsingpur, India.
JOHN M. DRIVER, No. Indiana, Marion, Ind.
CHARLES W. HOLLISTER, Prot. Episcopal, Akron, O.
WINFIELD V. JEFFRIES, Presbyterian, El Paso, Ill.
ALBERT C. JONES, Mich., Bellevue, Mich.
JOSEPH P. KENNEDY, N. E., Boston.
FRED H. KNIGHT, N. E., Salem.
WM. F. LAWPOD, N. E., Whitinsville.
ARTHUR W. TIERRELL, N. E., d. Dec. 19, 1891.
CYRUS L. D. YOUNG, Cong., 201 North St., Boston.
ALFRED G. CREAMER.
LEWIS E. PERRY, Cong., Paxton.

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Dr. GOSPORT DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Obituaries.

Manly.—Rev. Rainsa Morse Manly died at San Diego, Cal., Sept. 18, 1897. He was born at Dorset, Vt., Jan. 18, 1822.

Having graduated at Wesleyan University, he spent the next fourteen years in teaching and in various literary work. He was successively the principal of the Orange County Grammar School and of the Northfield Academy in Vermont, the editor of the Vermont Christian Messenger, the principal of the Troy Conference Academy, and the president of the New Hampshire Conference Seminary. He was also for a while a teacher in the former Newbury Seminary, since removed to Montpelier. In the war of the rebellion he served as the chaplain of the 16th N. H. Volunteers and later of the 1st Colored Cavalry. Following the close of the rebellion he was for the next five years the superintendent of colored schools for the State of Virginia, under the Freedmen's Bureau, and in this connection he founded the Colored Normal School at Richmond. He was also a member of the city government, and under the Harrison administration he was connected with the Internal Revenue department. For the last years of his active life he was one of the professors of rhetoric at Wellesley, till his failing health compelled him to seek a milder climate. He was first married to Sarah B. Wright, a niece of Stephen Olin, and thirty-six years later to Mary Patterson, one of the professors at Wellesley, who survives him. Mr. Manly was a sterling character. A devout Christian, a thorough man, a genial companion, a steadfast friend, aggressive to the last in every good thing, he has left a pure and enviable record. Though a licensed preacher, he was never a pastor, and often supplied pulpits as necessity required. M. E. W.

Sherman.—Isaac H. Sherman, of Belfast, Me., died suddenly, Sept. 10, 1897, aged 67 years. By this death the Mt. Church of Belfast is bereft of one of its most devoted friends and helpers. His excellent wife mourns the loss of a loving husband and the daughter, Miss Flora, an affectionate father. For thirty years he was a subscriber to and an interested reader of Zion's Herald. Toward those employed in his mills he was ever mindful and generous, and a neighbor he was kind. As a citizen true and loyal, faithful in his attendance upon religious services, contributing liberally to the maintenance of the Gospel and to the church benevolences. The widow, the orphan, and the poor shared his bounties, finding in him a true friend and helper. G. G. W.

Webster.—Miss Anna L. Webster was born in Hallowbrook, Mass., Jan. 13, 1879, and died, July 18, 1897.

When about five years old she was legally adopted by Mr. and Mrs. Charles C. Webster, under whose Christian care she grew "in the nurture and admonition of the Lord." Her views of Christian living were in advance of those of young Christians of ordinary attainments, yet she never boasted of any special acquirement of grace. She simply "loved righteousness, and walked humbly with God."

For about two years she struggled with disease, having the best of medical assistance and the most affectionate and thoughtful care. Nine months of this time she was confined to her room, enduring great suffering with patience and resignation.

During her illness she united with the Methodist Episcopal Church in Hallowbrook, receiving baptism at the hands of Rev. J. N. Geisler. About the middle of April the writer became her pastor, and from that time until her death was a frequent visitor at her bedside and heard her expressions of unwavering confidence in Christ.

Among the agencies through which she derived help and comfort, Zion's Herald occupied an important place. She frequently referred to the Christian counsel it contained. The promises of the Word were food to her soul. But above all else, Jesus and the Holy Spirit were her strength and comfort.

No death that we ever witnessed was a greater triumph than hers. As the darkness of night came on, her mother asked if she wanted a light brought into the room. "No, mamma," was her reply. "It is dark to you and papa, but it is so light to me." Later in the evening she said to her mother: "Tell Brother Allen that I am ready to go when Jesus wants me." As soon as her pastor was informed that a "change" had occurred in her condition, he went immediately to her room, where he witnessed her departure to be with Christ. There was no terror. Death had lost its sting. Her father bent over her face; she put her arms about his neck and whispered distinctly: "It is all right." These were her last intelligible words on earth. For a few moments her face was fixed and an expression of happy astonishment rested upon her countenance; then, gently as a child sinks into slumber in his mother's arms, she closed her eyes and was at rest. The brilliancy of that transfigured face as it lay motionless upon the pillow will not be soon forgotten. W. H. ALLEN.

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Bugbee.—Mrs. Harriett N. Bugbee, widow of Willis Bugbee, died at her home in Oxford, N. H., June 28, 1897, in her 72d year. Mrs. Bugbee was the daughter of Joseph and Sarah Stafford, of Barton Landing, Vt., where she spent most of her early days. She was converted at seventeen, and soon after joined the Methodist Episcopal Church, remaining a devoted Christian and a faithful member of the church till her death.

At the time of her marriage, in 1855, she went to the home of her husband in Oxford, N. H., and transferred her church membership to Fairlee, Vt., as there was no Methodist Church at Oxford. At Barton Landing and Fairlee she was active and useful in the work of the church,

and especially in Sunday-school work and in caring for the sick and sympathizing with the afflicted. Such always found in her a true friend and helper.

Her funeral was attended by her pastor, Rev. A. H. Webb, of Bradford, and her remains were buried at Barnard, Vt., by the side of her husband, who died in 1864. "They rest from their labors and their works do follow them."

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8694				4.75	2.25
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BOSTON.

Review of the Week.

Tuesday, November 16.

—Death, in Paris, of Dr. Thomas W. Evans, the famous "American dentist."

—Ex-Congressman John M. Langston (colored), formerly U. S. minister to Hayti, dies in Washington.

—Tension between Japan and Russia growing out of Muscovite efforts to control the Korean customs.

—Within forty hours 134 new cases of bubonic plague reported in the Poona district, India, and 94 deaths.

Wednesday, November 17.

—Seven millions acres of land in the Northwest, including the sites of the cities of St. Paul and Minneapolis, claimed by the heirs of Jonathan Carver.

—The sealing experts reach an agreement in Washington; the settlement now rests with the diplomats.

—Ex-Turkish Consul Isafel of this city sentenced to prison for embezzlement for a minimum term of fourteen years.

Thursday, November 18.

—The Trans-Siberian railroad so nearly completed that the trip can now be made from St. Petersburg to Vladivostok in ten or twelve days.

—Eighteen hundred people in St. Petersburg rendered homeless by floods in the Neva River.

—Count Esterhazy, formerly of the French army, implicated in the Dreyfus scandal of selling military secrets to a foreign Government.

—Lord Salisbury, at the meeting of the National Union of Conservative Associations, denies that there will be any yielding to French dictation.

—The Germans seize three forts in China, because of the murder of two German missionaries.

—Miss Alice L. Gould, daughter of the late Astronomer Gould, gives \$20,000 to the National Academy of Science for the purpose of furthering astronomical research.

—Death, in this city, of Alfred Ordway, the artist, founder of the Boston Art Club.

Friday, November 19.

—The Queen Regent of Spain pardons the "Competitor" prisoners.

—Toll-gate raids in Kentucky continue; all the gates in Jessamine County smashed.

—Japan demands of Hawaii an indemnity of \$200,000 for losses to immigrants not allowed to land.

—The Anti-Football bill passes both houses of the Georgia Legislature.

—Sir Henry Doulton, head of the Doulton potteries and of sanitary engineering works in several cities, is dead.

Saturday, November 20.

—Great fire in London, near the General Post Office building; over one hundred warehouses and other buildings destroyed; St. Giles' church damaged; loss, \$10,000,000.

—The Laurier cabinet decides to send a commission to Washington.

—Indian Territory Indians to hold a meeting and discuss the plan of selling their lands outright to this country, and emigrating to Mexico.

—The Cuban situation discussed by the cabinet in Washington, and great satisfaction expressed at the concessions made by Spain.

—The Tammany Hall executive committee vote to give \$20,000 to Cuba, and a like sum to the poor of New York.

Monday, November 22.

—The filibustering tug "Dauntless" stopped by the "Vesuvius" while leaving the St. John's river ostensibly on a touring expedition.

—Dr. Henry Calderwood, professor of Moral Philosophy in Edinburgh University, and a well-known author, is dead.

—An embezzled trust formed, with a capital of \$25,000,000.

—American insurance companies lose heavily by the London fire.

—A fire in Melbourne destroys property worth \$5,000,000.

—Death, in New York, of Gen. Alfred Ordway, U. S. A., former chief of Ordnance.

—Soudanese troops and Mohammedan tribesmen mutiny and attack a British expedition; four British officers and fifteen soldiers killed and thirty wounded; one hundred mutineers killed.

—Judge Thomas L. Nelson, of the U. S. District Court, dies in Worcester.

BOSTON SOCIAL UNION.

ABOUT three hundred ladies and gentlemen gathered at the American House on Monday evening last. The special guests were Bishop Earl Cranston, Miss Ruth Marie Bates, and Hon. Horace Hittchock. Music was rendered by the quartet of Centre Church, Malden, and was not only in the highest degree artistic, but in most exquisite taste, and added materially to the enjoyment of the evening. On the platform were seated Bishop H. W. Warren, President W. F. Warren, Rev. J. W. Hamilton, D. D., Rev. Dr. D. W. Clark, Mr. Geo. E. Atwood, and Miss Mary E. Lunn; also several representatives of the National City



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For Ladies, Misses and Children.

More Cloaks and Suits on hand than ever before at this season of the year, caused by unseasonable weather, but a vigorous clearing out has now begun. Every garment is new, but that does not save it from the sharp incision of the clearance knife.

Ladies' Tan Covert Coats, silk faced, velvet collar, corded front, sizes 32 to 42, instead of \$7.50, at **\$5.00**

Ladies' Rich Black Persian Cloth Jackets, lined all through with handsome satin, straight high fronts, instead of \$10.00, at **7.50**

Ladies' superb quality all Wool Kersey Coats, lined with silk and satin, high or low necks, instead of \$13.50, at **10.00**

Russian Housees for ladies and misses, black and blue cloth, braided, instead of \$12.50, at **7.50**

Rough Persian Cloth Capes, 36 inches long, heavy silk lining, wadded, thibet or marten, opossum fur, instead of \$15, at **10.00**

Suits of All Wool Serges in black and blue, blouse handsomely braided, instead of \$15, at **12.50**

Girls' Reefer Jackets, handsome dark mixtures of all wool Scotch goods, sizes 4 to 12 years, instead of \$8, at **3.98**

Heavy Winter Gatchens, sizes 4 to 12 years, many of which have been \$8.00, at only **4.98**

Superb Taffeta Silk Waists, plain and figured, in various colors and sizes, instead of \$5.00, at **2.98**

Beautiful Dress Waists, made from plain and fancy taffeta, lace trimmed, instead of \$8.00, at **4.98**

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Men's Natural Random Shirts and Drawers, silk trimmed, pearl buttons, rib skirt, tape seam and double gusset in drawers, excellent 50c underwear, our price, **39c.**

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Boys' Flannel Lined Shirts and Drawers, finished seams, pearl buttons, rib skirt on shirt and long jersey fitting cuff on drawers, always sells for 50c., our price, **37c.**

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Small lot of 11-4 good quality Wool Blankets, with red and blue borders only. Price for this clearance per pair is **2.50**

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Evangelisation Union, and Mr. Ray Greene Huling, principal of the English High School, Cambridge, and president of the Baptist Social Union, and Mr. J. W. Swift, of the Young People's Baptist Union. Grace was said by Dr. A. D. Traveller, of Chicago, and prayer offered by Dr. C. M. Boswell, of Philadelphia.

Bishop Cranston, who was first introduced, was heartily welcomed. He is a graceful, earnest speaker, and was quickly in rapport with his audience. He said, in part: The densens of the air and the sea have a freedom denied to man, but man has a head way and a heart way which after all give him universal dominion. He spoke particularly upon the work of the church in our cities. Our religious hospitality has invited a tide of alien and unassimilated elements, so that we are in danger of being corrupted, but the acknowledgment of danger does not provide the means of escape. He was an optimist, however. He believed this land, consecrated by progress to progress, is, under God's eye, to be a victor's land. He feared that we were making too much of organization, and depending too largely upon it for success in the work, and as a consequence were excusing and eliminating the element of individual effort.

Mr. McCluskey sang an exquisite aria with fine effect, delighting the audience. The next speaker was Miss Ruth Marie Bates, of Fitchburg, China, whose winning presence was supplemented by a charm of manner and a grace of diction which added much to the message she brought. She said there exists a close connection between evangelizing our own foreign-occupied cities and the foreign field. Touching upon the kindred relation of all races, she stated that we should be no better than heathen China were it not for the Gospel. She spoke of the slow development of China, which till 1841 had made no treaty with any nation. Till then China was content with her own isolation. The aggressive and progressive Caucasian found no point of agreement with the slower Chinese. America forgets that there is a reflex influence in her treatment of China.

Mr. Horace Hittchock next spoke, in pleasant and impressive vein, of the evangelization of our cities.

Bishop H. W. Warren spoke briefly of the pleasure of seeing men and women in missionary work. He recalled his journeyings in foreign lands and what the Gospel had done for the heathen. He closed with eloquent thoughts upon the universality of the power of God in the human heart. God is not looking for one Paul in a hundred centuries, but for one hundred Pauls in one century.

The benediction was pronounced by Rev. J. W. Hamilton, D. D. W. F. A.

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